

the more shouldst thou abase  
thy selfe, and least suppose of such  
thy state, or happy case.

¶ Of Idlenesse.

Idlenesse is the sinke of sinne,  
which gapes, and still receiues  
Each sinking paddle in his mouth,  
that vice to him bequeathes:  
And when by him full, it cannot then  
sustayne to carrie more,  
It brasteth out his paysoned ayre  
the which it held before.

*Alex se-  
neca.*

¶ Of Measure.

Spend not too much, nor be too neare,  
so shalt thou measure haue,  
And neither want to line, nor to  
thy substance be a slave.

*Pithago-  
ras.*

¶ Of the Soule.

A visage that deformed is,  
doth seeme a fylthie sight:  
But much more is a soule defilde,  
which hath in vice delight.

*Pithago-  
ras.*

¶ Of Dissention.

Like as a spotte, in time should be  
remoued from his place,  
And cleanly wiped out, least he  
the garment more disgrace:  
So should dissention at the first

*Plutarch.*

be





THE CLOSET  
of Counsels;

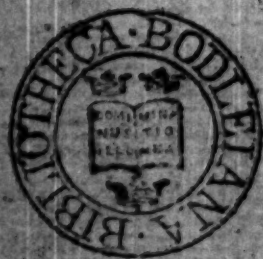
Conteining the aduise of Di-  
uerse vvise Phylosophers,  
touching sundrie moral mat-  
ters, in Poesies, Precepts,  
Proverbs, & Parables.

Translated and collected out of di-  
uers Authors, into english verse,  
by Edmund Elmden Gent.

Wherevnto is annexed  
a pithie and pleasaunt de-  
scription of the abuses &  
vanities of the worlde.

IMPRINTED AT LON-  
don, by H. Bynne-man.

ANNO. 1573.



¶ To his Neewne

Busher, Edmund Eluiden vv.

wealth, health, peace, and prosperitie.

**B**Eing diuersly moued and  
motioned to further my  
diligēce & trauell as some  
acquittall for you curtesies,  
and yet dispairing of my  
povver (gentle Neuevv) I haue finished  
this indeuour, vvhich hath seemed to  
me a meete gifte and requisite rewarde,  
though not in sufficient abilitie, yet con-  
sidering your desposition, able inough  
to satisfie your expectation. And for by-  
cause I pondered the obliuion of mor-  
tall memory and vngratefulnessse of na-  
ture in such things as notvvithstanding  
be to his proper commoditie, I haue re-  
nued herein, and haue set before your  
eyes such necessarie precepts of liuing  
& rules of vvise experience as you haue  
read and perused before time: to the  
ende that by more perusing, you may  
print the same in your heart, that it also

## THE EPISTLE:

beare fruits in your life, and vva-  
ng vuell you maye perceiue that no  
nowledge is so requisite or needful as  
morall Philosophie, vvhich not onely  
disseuereth the nature of man frō beas-  
tly brutish kinde, and beautifies and ad-  
ornes the sense, and ratifies the life: but  
also teacheth and instructeth to auoyde  
inconuenience and mischtese, and lea-  
deth the soule to the fauoure of God.  
VWherefore, finding this most meete  
for you and easiest for me to attaine, I  
haue been bolde to offer you this same,  
as a token of my vuell vvishing: Suppo-  
sing me not needfull for to craue your  
patience, bicause I am assured of your  
gentlenesse.

Your friend and kinsman  
Edmund Eluiden.



## To the Reader.

**N**ow requisite and necessary instructions be, bothe in diuine things & matters morall, I referre it to thy iudgement (gentle Reader) the which want or rather the negligence vsed of al estates in the slacke imitating of the abundance of good lessons and counsels both priuately and openly published in this our countrey, hath caused me to vse this my simple paine & indeuor to set before thy sight most needefull lessons, instructions, and counsels of the wise Philosophers, which be no lesse profitable than necessary to such as would willingly learne, and by learning prosecute the honest actes and decent indeuors which pertain to vertuous liuing: and because I knowe that there hath beene in more ample and larger wise, by more learned men, instructions and lessons heretofore set forth, I craue thy curtesie to respect of my well meaning, rather than of my abilitie, the which I finde vnapt in all things to which my good wil extendeth: and notwithstanding thoughe by right I must acknowledge my worke barbarous,

## TO THE READER.

rous, rude and vnpolished, yet I dare presume to say, that it is necessary, not for the want or lacke of good instructions the which I know to be plenteously dispersed, but for the obliuious weakenesse of mortall nature and memorie, the which is so feeble that it can not haue too much renuance of his duties, but rather requireth to be continually put in remembrance of the same, and this is the cause which hath imboldened me to translate these worthy sayings of the wise into verse, whereby thou mightest be the soner moued to peruse them, as also the more effectually & readily to Print them in thy thought, wherein I craue thy gentle patience, and if ought be amisse it shalbe reformed.

Farewell E. E.



# THE CLOSET of Counsels.

## ¶ Of Forecast.

**A**inconuenience that may grow,  
or harmes that may ensue  
Of diuers haps, the good Forecast  
of wisdomē may eschue.

*Pontanus.*

## ¶ Of Labour.

No man is strong, but he, whose force  
can labor well subdue,  
And he is weak, whose hart is faint  
his trauell to pursue:  
And in such labor rest appears  
most pleasant for to be,  
For rest is medicine to the sores  
which labors haue, we see.

*Marcus  
Aureli.*

## ¶ Of Reste.

Each thing by nature hath a time  
for to receiue his reste,  
And nature each thing boyde therof  
doth seeme for to deteste.

*Onid.*

## ¶ Of Townes or Realmes.

It is the wealth of euery Towne,  
of Province, Realme, or place:  
That vertue rather more abounde  
than people, in such case.

*Zenophon.*

## ¶ Of the Common wealth.

The common wealth should rather be

*A.iiij.*

*p.*



The Cloſe

preferred vnto ſame,

Than the matciral citie built  
for to enlarge his name :

For echo mans life more precious is,  
and vertue of more price,

Than either ſtone or timber worke,  
or any ſuch deuice.

¶ Of the honour of a Realme.

*Deſiu Sy-  
rach.*

The perfect honour of a realme  
or beaultie of a towne,

Conſiſts not in the building, but  
by vertue reapes renowne.

¶ Of Praise and Diſpraiſe.

*Cicero.*

The wicked praiſe can not aduance,  
nor infamous deſame

The good, for neither both deſerue  
the hauing of the ſame.

¶ Of Suffiſance.

*Plato.*

Vnto the riche more richer is  
ſuffiſance than more welth

Or ſubſtance, for it both pretende  
aboundance of his health :

As ſickle fortune may giue cauſe  
to thee to mocke thy foe,

So may thy enimie reioyce  
whiſte thou arte wzapt in woe.

¶ Of Offences.

*Job.* When little faultes eſcape buſpide,

of Counsels.

presented not in time :

Of them doth spring huge hurte at last  
and cause of greater crime.

¶ Of Beloued things.

With daunger much, and perill greate, *Seneca.*  
that thing is kept with paine,

Which many men desire to haue,  
or craue for to retaine.

¶ Of a Custome.

It is as difficult a thing,  
a Custome or a vse

To breake, as nature for to change  
or alter by abuse.

*Aristot.*

¶ Of corrupte Rulers.

A poyson and corruption  
it is to subiects most,

To haue a ruler, which corrupts  
corruptly rules the roste.

*Iesus Sy-  
rach.*

¶ Of Honour.

The man great honoure doth deserue  
whome fortune doth abate,

Without desert, suppressing downe  
his flourishing estate:

And hee of shame demands a part,  
whome fate hath set aloft

Without iust cause, yclad in silke  
or set on pyllowe soft.

*Marcus  
Aure.*

¶ Of Practise.

*Thom.*

## The Closet

Those things which vse hath ouercome  
or practise, pleasaunt seeme  
To such as vse the same, although  
them paynefull other deeme.

### ¶ Of Friendship.

*Seneca.*

Of all things earthly globe containes,  
the newest is the best,  
Except offrends, the which accept  
the newest for the least.

### ¶ Of Disdaine.

*Hermes.*

As the deuouring fyre consumes  
the herbe; and with rage,  
Disdaine both friendship wast, and loue  
by fuming doth all wage.

### ¶ Of Measure.

*Seneca.*

That man most valiant is, whose state  
doth not prouoke his hart,  
To ioy or sorrow ouer much,  
but vse an equall parte.

*Plato.*

The runner running overmuch  
shall weynesse attayne,  
And by his swiftnesse purchase harme,  
while he doth gape for gayne.

### ¶ Of an olde Lecherer.

*Marcus.*

A Lecherous lover being olde,  
is like a youtfull swine,  
Which hath a white head, and hys tayle  
of greene, exceeding fine.

¶ Of

## of Counsels.

### ¶ Of Benefits.

The man that findeth benefits,  
in fetters lyeth bound;  
Will he repay his dettes, and then  
he riseth from the ground:  
Yet is it custome, to receiue  
with myght as doth appeare,  
But to forgo with euill will,  
and wyth repentant cheare.

*Marcus  
Aure.*

### ¶ Of Pride.

As liberalitie causeth frends,  
and hatred doth remoue,  
So pride allureth many foes,  
but cleane etileth loue.

*Socrates*

### ¶ Of VVrath.

Of feebleness of courage, and  
of scarcitie of wit,  
Doth wrath proceede, an vgly vice,  
a fylthy and unfit.

*Hermes.*

### ¶ Of Lust.

He many mischiefes doth obey  
that doth obey his lust,  
For none more wauering, bee than such,  
or dangerous to trust.

*Hermes.*

### ¶ Of Repentance.

Repentance pardon craues, as due  
to him and his, by right,  
And pardon is a patient thing,

*Plato.*

for



## The Closet

forgiuing all despite.

¶ Of Gentlenesse.

*Alex. for  
worth.* The sweete effect of gentlenesse,  
doth purchase more good will,  
And seruent loue, his qualities  
such profit do distill.

¶ Of Courage.

*Ouid.* It is a signe of courage great,  
and of a mightie bloud,  
Little to care for mighty things,  
regarding well the good.

¶ Of the Lawe.

*Cicero.* Nature the frutesfull fountaine is  
from whence good lawe doth springe,  
And it is naturall for man,  
to flye ech frutelesse thing.

¶ Of VVorldlynesse.

*Ouid.* As by continuall labor, strength  
of body doth decay,  
Wherby the body perisheth  
and nature weares away:  
Euen so the mind of man, oppress  
with pensiue worldly cares,  
Doth leese his loue and lust to God,  
which heauenly welth appares.

¶ Of Solitarinesse.

*Isid.* A solitarie man, doth seeme  
a god, or eke a beast,

## of Counsels.

None that knoweth much, or els  
as one that knoweth least.

### ¶ Of Patience.

A patient man, or sober man,  
shall nere repent in hart,  
For do the deedes, which by his hart  
shall turne vnto his smart.

*Marcus  
Aure.*

### ¶ Of Women.

There are in womens eyes two teares,  
the one of greate discoite,  
The other of grieve, and both do lay  
a wilie subtle baite.

*Plutarchus  
Tale.*

### ¶ Of the Tong.

A soles tong is his counsels key,  
for nothing it can hyde,  
But wisdom kepes the wise mans tōg,  
not suffering it to slide.

*Sextus*

### ¶ Of Measure.

In all things measure is most meete,  
excesse doth hurte too much,  
Or else at least doth profit nought,  
his qualities are such.

*Claudius*

### ¶ Of Briberie.

Both faith and truth and friendship faile  
and manners be defilde,  
Where bribrie vsed is, and ther  
all iustice is cōtilde.

*Zenoph.*

### ¶ Of a Flatterer.

## The Closet

As a Cameliſſion colours bath  
of euery ſort, ſane white:  
Euen ſo, a Sycophant bath ſkill  
of euery point ſane ryght.

¶ Of Sodaine chaunces.

*Hermes*

Though ſodaine baps oꝝ chaunces felie,  
prouoke new thoughts in baſle,  
Yet by ſuche chaunce pꝛoceds a cauſe  
in time, of leſſer waſt.

¶ Of the Contented ſtate.

*Salomon.*

Some me are riche which nothing haue,  
and ſome againe are poꝛe  
Which haue great riches: thus the leaſt  
haue moſt, and moſt leaſt ſtoꝛe.

¶ Of Many words.

*Ieſus Sy-  
rach.*

Where penſiſe care oꝝ trouble is,  
there many dreames remaine:  
So where as woꝛds abound, thou maiſt  
diſcerne a ſoꛗliſh bzayne.

¶ Of Yourthe.

*Aristot.*

Moꝛe neeðfull manners be to youth,  
than ſkill in Muſykes arte,  
Which beutiſſie their face, though their  
behaviours of the harte.

¶ Of Lyfe.

*Aristot.*

To liue long take no thought, but care  
how that thou maiſt liue well:  
Buy not thy life of death, but lyue



of Counfels.

7

as thou thy life shouldst sell.

¶ Of Trueth.

The man that useth faithfulness  
and truth in every thing,  
Hath greater servants than a prince,  
or subiects than a king.

*Socrates.*

¶ Of the private Enemie.

An open aduersarie is  
more better than the so  
That friendly seemes, who pincheth hard,  
and saith it is not so.

*Boetius.*

¶ Of VVildome.

A wise mans heart, in his right side  
is lapt, the soles the left,  
The one with reason is endewd,  
the other cleane berefte.

*Salomon.*

¶ Of Sorrowe.

As sicknesse is the prison of  
the body, so is griefe  
And sorrowe, prison to the soule  
through want of reliefe.

*Hermas.*

¶ Of Vnderstanding.

When as in doubtfull things, a man  
doth doubt and certaine is :  
Of certaine things his sense seemes not  
to vnderstand amisse.

*Aristip.*

¶ Shamefastnesse.

From youth it doth become each man  
great

*Hermas.*

## The Closet

great shamefastnesse to haue  
In fylthy things, but bolde to be  
in ethe thing right doth craue.

¶ Of Ignorance.

Plato.

The Ignorant, which erres in that  
the which he doth not knowe,  
Demands that pardon would be quick,  
but rashnesse to be slowe.

¶ Of a Foole.

Plato.

Like as the raine o: sapple dewe  
cannot enrich the seede,  
Which planted is bypon the stones  
whereof it stands in neede:  
No more may teaching ought preuaile;  
o: study to the soles;  
O: any engine that inourmes  
the skoll of wisdomes schole.

¶ Of Friends.

Seneca.

As fire cannot be separate  
from heate, no: heate from fire,  
So are the hearts of faithfull friends  
which line in one desire.

Salomon.

¶ Of VVrath.

A stone is heauy, and the sand  
is waightie by his kinde,  
But yet a soles wrath, by his waight  
doth burden more the mind.

¶ Of

## of Counsels.

### ¶ Of Patience.

Humilitie, patience and faire speche,  
doe mollifie the rage  
Of anger, wrath, or heauinesse,  
and sozowes doo all wage.

*Hermas*

### ¶ Of Euill menis praise.

The painting praise of wicked men  
both rather yelde defame  
To him that praised is, than good  
aduauuncings of his name.

*Hermas*

### ¶ Of Gentlenesse.

It is a poynt of gentlenesse,  
the gentle to suppose  
Rather the beste of every thing,  
than worst for to disclose.

*Hermas*

### ¶ Of Mans course.

**A**s after night, the cheerefull light  
of morning doth appeare,  
And then the rayes of Titan cause  
the skyes for to be cleare,  
And after Titan doth approche  
by course a filthie cloude,  
And then faire weather, which departes  
and cuttes the pychie throude,  
And after that huge Thunder claps,  
with lightnings course the ayre,  
And after this proceeds againe

*Marcus  
Aureli*

## The Closet

the weather cleare and faire:  
So after infancie, by kinde  
both childehode bie him fast,  
Then manlie youth, then crooked age,  
then vggly death, at last:  
And after death, another lyfe  
renewes him selfe from paine.  
Thus state doth stand, & state doth fall,  
and state doth rise againe.

¶ Of VVomen and Children.

*Seneca.*

A womans counsell hath but weake,  
a childes vnperfect shifts,  
The one for slenderesse of wit,  
the other, natures gifts.

¶ Of Lecherie.

*Anaxago-  
ras.*

The yong man liuing lecherously,  
when as his youth is past,  
And age salutes him, most doth crouch  
to soule defozmed wast.

¶ Of a good Captaine.

*Cicero.*

A lustie captaine which should leade  
an armie, ought retaine  
These sower things, or else his force  
is frustrate and in vaine:  
First perfect knowledge of the wars,  
then valiantnesse of harte:  
Then with authoritie good lucke  
to ratifie his parte,

¶ Of



¶ Of Seeking and Finding.

A better thing it is to seeke  
and seeking not to finde,  
Than for to get the thing whereof  
no profit is resinde.

*Demost. he-  
net.*

¶ Of Experience.

Experience is a chastisement,  
which knoweth to escheue  
The danger of an old mishap,  
or perill of a newe.

*Iesus Sy-  
rach.*

¶ Of a wicked Man.

When as a wicked man is dead  
and lapped in the ground,  
Then both least hurt from him proceed  
and mischief least abound.

*Marcus  
Aureli.*

¶ Of good VVorkes.

Exterior deedes or woorkes be boyde,  
vnsauorie and disgrasse,  
Except that from the hart they haue  
their sause, and take their taste.

*Alex. se-  
nerus.*

¶ Of Fame.

A good report moze precious is  
to him that doth it holde,  
Than riches, fauour like wise seemes  
moze valerous than golde.

*Salomon.*

¶ Of Victorie.

There is no greater victorie  
by knowledg or by skill,

*Diogen.*

By y.

Then

## The Closet

Then man for to subdue him selfe  
and ouercome his will.

¶ Of Libertie.

*Diogenes.*

No state posselleth perfect toys  
which libertie doth want :

For nothing can be boyde of woes  
where libertie is scant.

¶ Of Truthe.

*Aulus*

*Gellius.*

Truthe is the daughter of time, which  
by right immortall seemes (truth)

Because when time hath couered long  
hir state, and eche man deems

*Marcius*

*Anre.*

That time hath broke the wings of  
and that she can not flie, (truth)

Yet truthe at last with mightie force  
hir wisdome doth discris.

¶ Of the Soule.

*Plutarch.*

As to the soule the body is  
a nourisher of nates :

So is the soule an instrument  
to God, and thence proceeds.

¶ Of Loue.

*Cicero.*

Of loue, there is two severall kinds,  
the one of naturall loue,

The other heauenly, which surmounts  
the former far above.

¶ Of Liberalitie.

*Armen.*

The liberall man neglecteth not

his

his goods, but doth maintaine  
His giuing, so, as he may keepe  
to giue his store againe.

¶ Of Feare.

Feare is a vertue which depends  
on loue, and louely vse:  
And when as feare is boyde of loue,  
then feare is in abuse.

*Alexander  
Herns.*

¶ Of Vice.

The man is curst, whom power diuine  
hath formed to be wise,  
And he inferior to a man  
doth make him selfe by vice,

*Marcius  
Aure.*

¶ Of Wit.

He wisely sees his proper wit  
although it be the best,  
Which doth suppose it for the worst  
the weakest and the least.

*Protege.*

¶ Of a Foole.

The man that seeketh fellowship  
or counsell of his foes,  
Doth seeke the readie meanes, to heape  
a boundance of his woes,

*Pythagoras.*

¶ Of Loue.

Nothing so dark or secrete is,  
but loue can it espie,  
Nothing so dangerous, but loue  
will some attempt to trie:

*Seneca.*



## The Closet

¶ Of Death.

*Socrates.* Praise no mans life before his death,  
for death discovers then  
The man his life, and all that he  
before his death did meane.

¶ Of three pitifull things.

*Hermes.* **T**hree things are to be pitied much,  
the fourth can not be bozne:  
A good man subiect to a shewe  
bath mightie cause to mourne:  
A wise man thzall vnto a scoule:  
a liberall to a luyetch,  
Hane likewise cause by striking cries  
their carefull thzotes to stretch:  
But when a scoule is set aloft,  
and placed in the seate  
Where as a wise man should beare rule,  
this grief is wondrous great.

¶ Of good Deedes.

*Plato.* The wight which knowes how to doe  
retaines sufficient skill, (wel,  
And he bath power ynough, that can  
refraine from doing yll.

¶ Of Friendship.

*Socrates.* The distancie of place, can not  
disseuer the effect  
Of friendship, but may stake his heat

and

and proue therof negled.

¶ Of a godly Feare.

The vertuous man doth sooner feare

two prosperous dayes of welth,

Than for two hundred dayes take care

of want or lacke of helth.

¶ Of Foles.

Among the folishe rout of foles,

that sole exceeds the rest:

Which doth pretend to know the most

and yet doth know the least.

¶ Of Godly workes.

In life the many yeares of man

shoulde not esteemed bee,

Except his yeares with many woakes

of godlynesse agree.

¶ Of Luste and Lecherie.

**N**o sinne doth sooner man invade

than lecherie or lust,

And nothing sooner woakes his woes

or layes him in the dust:

For it repproueth golden frame,

and maketh all things wast,

And that which long the fathers paine

hath reapt, it spends in hast:

And maketh faint the force of man,

and takes his strength away,

*Marcus*

*Aure.*

*Pythagoras.*

*Marcus*

*Aure.*

*Aristot.*

## The Closer

And doth deforme the floure of youth :  
long time befoze his day :  
And fauour doth disfigure cleane,  
and beautie doth deface,  
And health endeuours to appaire,  
and shortens hitall race :  
And all diseases both it bring,  
and damps and dulles the wyl,  
And graffes a heauilie minde in man,  
a filthie and vnlyt,  
And plungeth him, and losseth him  
in puddle and in myze,  
And bzoyleth, singeth, and consumes  
his harte in scorching fire.

### ¶ Of Prayer.

*Pithago-  
ras.* A precious vertue prayer is,  
which strongly can preuaile  
Against temptations, and the harmes  
which doe our lines assaile.

### ¶ Of bringing vp.

*Seneca.* It is not possible for him  
to vertue to attaine,  
Whose youth hath not instructed been  
in vertue to take paine.

### ¶ Of Disobedience.

*Ponta-  
nus.* The chiefest ruine of a realme  
oz fountaine of decaye,  
Is disobedience to the things

whiche)

which ought to beare a sway.

¶ Of Gentlenesse.

**L**ike as disdainfull pride doth teare  
the twist of vertues knot,  
And iustice doth confound, and realmes  
and publike weales doth rot,  
And treadeth honoure vnder foote,  
and cleane suppresseth downe  
The happie gayne of good report  
and profit of renowne;  
So gentlenesse and meekenesse doth  
beneuolence prouoke,  
And sweet affection styreth vp,  
and slayes by deadly stroke  
The rage of hatred and disdayne,  
but kindels hote desire  
To loue, and ech mans hart by force  
of fauoure sets on fire.

*Alex. st.  
perus.*

¶ Of the noble man.

The noble man doth well deserue  
of honour to haue parte,  
The which adioyneth vertue, to  
his high and noble harte.

*Marcus  
Aure.*

¶ Of Lies.

To boast of lye, it is a vice  
which makes the soule of man  
Soze sicke, and nothing else but shame

*Socrates*



## The Closet

and reason cure it can.

¶ Of Pouertie.

*Isocrat.* There is no fault in miserie,  
in pouertie or néede,  
But such as iudge the same thereof,  
they faultie are in deede.

¶ Of Myffortunes.

*Isocrates.* Of all misfortunes that may chaunce,  
or chaunces that may fall,  
To haue bene fortunate it is  
the greatst mischaunce of all.

¶ Of Pleasures.

*Alex. se-*  
*NETAL.* Possessions great and substance, moue  
vertue to be suspect,  
Bycause they be the nurses to  
delites of wanton sect.

¶ Of Couetousnesse.

*Pitthago-*  
*ras.* The foulest vyce that may bee found,  
and vggliest to beholde,  
Is auarice, which selles the soules  
of men, for gayne of golde.

¶ Of the pleasures of the Soule.

*Aristot.* The pleasures of the soule, wherein  
the soule doth most delight,  
Is for to know his god, him selfe,  
and heavenly things aright.

¶ Of Prosperitie.

*Ticero.* The more thy fate aduanceth thee

the

the more shuldst thou abase  
Thy selfe, and least suppose of such  
thy state, or happie case.

¶ Of Idlenesse.

Idlenesse is the sinke of sinne,  
which gapes, and still receiues  
Each sinking paddle in his mouth,  
that vice to him bequeathes:  
And when by him full, it cannot then  
sustayne to carrie more,  
It brusteth out his poysoned ayre  
the which it held before.

*Alex se-  
nerus.*

¶ Of Measure.

Spend not to much, nor be to neare,  
so shalt thou measure haue,  
And neyther want to liue, nor so  
thy substance be a slave.

*Pithago-  
ras.*

¶ Of the Soule.

A visage that deformed is,  
doth seeme a fylthie sight:  
But much more is a soule defilde,  
which hath in vice delight.

*Pithago-  
ras.*

¶ Of Dissention.

Like as a spotte, in time should be  
remoued from his place,  
And cleanly wiped out, least he  
the garment more disgrace:  
So should dissention at the first

*Plutarch.*

be

## The Closer

he ceassed in the pyrme,  
Before it growe to further hate  
thorough length o2 tract of time.

¶ Of VVrath.

*Hermes.* If that thou canst not rule thy will  
o2 bryde w2athfull yre,  
Keape close the same, so2 that shal quench  
the flamings of such fire.

¶ Of Lawe.

*Seneca.* An euill lawe and a foles loue  
is like a cloude in skie,  
Whiche now appeares, but straight dis-  
and scene by no mans eye. (perst)

¶ Of Science.

*Aristot.* A man may science get by payne,  
and knowledge by his shiftes,  
But wysdome and discretion bes  
of God the seldome gyfts.

¶ Of the Learned.

*Socrates.* The ignozant man had needs haue mirth  
and musyke in his feastes,  
But of the learned man, his voyce  
can better cheare his guesstes.

¶ Of Conceite.

*Iesus Sy-  
rach.*

The man hath least of sense, and is  
so2 eche deusse vnfitte,  
That best supposeth of him selfe,  
and trusteth to his witte.

¶ Of



of Counfels.

15

¶ Of Faith.

From perfecte fayth procédeeth feare,

from feare procédeeth hate

*Iesus Sy-  
rach.*

Of yll, from hate of ill, procédes

god hope in aduerse state,

And then thzough hope, the faithfull mind

is locked in a chayze

Of helthe, and happinesse but shut

from doubting or dispaire.

¶ Of vnprofitable liuing.

That man most viciously doth lyue,

and hatred ought to chafe,

*Iamnal.*

Who liueth only for him selfe

and for his propre case.

¶ Of the Tong.

**A**s by the tong the treasures of  
the heart are so disclosde,

That thereby frendship is begon

and thereto trust deposde,

And earthly substance is increast,

and life is brought to stay;

And eke the body well preservd

and kept from his decay:

*Legmon.*

So likewise purchaseth the same

much hatred and despise,

Great mischieses, and in euery thing

the losse of his delite.

¶ Of

## The Closet

¶ Of perfect Pacience.

*Socrates.*

The man is perfect patient, who  
when furie both assay  
His heart, can bzioler his affects,  
and appetites delay.

¶ Of Giftes.

*Socrates.*

Gyue to the wise and he will thanke,  
the soole will aske thee moze :  
Use therfoze wisdom in thy gyfts,  
so shalt thou purchase store.

¶ Of Sorrowe.

*Marcius.*

*Aure.*

The reddest meanes to raise a griefe,  
is idlenesse to lye,  
And vse some exercise, for thy  
dame sorrow doth denie.

¶ Of a Iudge.

*Aristot.*

Hatred, loue, and auarice,  
be causes diuerse times  
That Iudges slackly punish vice,  
and stisly maintaine crimes.

¶ Of a Foole.

*Aristot.*

When as a Foole, of riches hath  
oz substance any store,  
His riches make him moze a foole  
than ere he was before.

¶ Of Nature.

*Solon.*

Ech thing saue nature, may be change,  
ech thing eschude saue death :

And

And it is naturall for man  
to leese his vital breath.

¶ Of Godly works.

The man that beeth diligence  
and care, good woorks to soke,  
With toy shall reape the frutesfullnesse  
that of such woorks doth growe.

*Socrate.*

¶ Of a vvifemans heart.

The hearts of wise men, be the forts  
or castles which withhol  
The secrets, least the tikled tong  
their counsels should unfold.

*Pirhago-  
ras.*

¶ Of an vniust man.

It is a noysome labour, and  
a trauell spent in bayne,  
A fond indenuour of no good,  
and eke a frutelesse payne,  
To giue the rule of iustice, to  
the man that is vniust,  
Who rather in the basest things  
deserueth most mistrust.

*Marcus  
Aure.*

¶ Of Honour.

To loffie honour, wherein is  
too much of stately pride,  
Is like a thing which stands on hye  
and sodainly doth slide.

*Plutarch.*

¶ Of Knowledge.

A man which doth presume to be

*Aristip.*

a man

## The Closet

*Marcus*  
*Ante.*

a man, and hath no skill,  
Is like a stone, which neither sappe  
nor lickoz doth distill.

*Cicero.*

¶ The depicture of a wrathfull man.  
I If man do marke the foolish rage  
of wozath, and ponder well,  
How man disfigure is thereby  
into a monster fell,  
With foule insarced rankrous face,  
With mouth imboss and swolne,  
And staring eyes, and stamping fete,  
and lippes as blacke as colne,  
And faultring tong, and chattring teeth,  
and baying rozing voyce,  
And poysoned spitefull words, and woordes  
of such vnseemely voyce:  
His harte would lothe his ugly voyce,  
and vtterly detest  
The same to see, the forine of man  
converted to a beast.

¶ Of the Heart.

*Marcus*  
*Ante.*

The heauy heart and sorrowfull  
doth liue by sobbes and teares,  
And laughes at death, bycause bys sight  
doth rid him from his feares.

¶ Of Reuenge.

*Marcus*  
*Ante.*

The reuoyest way to seeke reuenge  
is it so: to despise,

And



And wrong contemne, this rightly do,  
and then thou shalt be wise.

¶ Of the VVirtues.

Like as there is no tree, except  
it good attendaunce haue,  
That will be fertile, or resigne

*Plutarch.*

Such fruits as we do craue:  
So more our wit will profit vs  
or yelde vs any welth,

Except we first employ our paine  
for to deuise his helth.

¶ Of Prosperitie and Aduersitie.

In time of troubles, constantnesse  
and pacience should thee guide,

*Marcus  
Aureli.*

In time of welth, thy lowlynesse  
should bryde thee from pride.

¶ Of the Beginning.

Consider the beginning, so  
the ende shall surer bee,

*Aristot.*

For one mischaunce another drawes,  
and both will hinder thee.

¶ Of a scolding VVoman.

Who so the woman can refraine  
that shewes hir poysoned minde

*Salomon.*

By spitefull wordes, doth holde fast oyle,  
and doth restraine the winde.

¶ Of a Fooles honor.

Like as the snowe in sommer is,  
C.

*Iesus S.  
or rath.*

## The Closet

or raine, in hartest prime,  
A fruitlesse thing, and most vnfit  
for such a pleasant time :

So likewise honoꝝ for vnwise,  
or woꝝship for a sole,  
Doth seeme an instrument vnapt,  
a sonde and fruitlesse soole.

¶ Of the knowledge of our selues,  
*Seneca.* If thou desire to know thy selfe,  
peruse thy selfe, and waye  
Thy selfe : but credit not the things  
that others by thee say.

¶ How to Praise.

*Anachar.*

I If thou wouldest praise a man, because  
he springs of noble blood,  
thieve well, if that his parentes eke  
deserue a praise as good :  
If for his riches, thinke that fate  
and fortune tickle is,  
If for his strength, suppose, disease  
may make it faine amisse,  
If for his swiftnesse, beare in mind  
that age can it deface,  
If for his beautie, know the same  
will vanishe in a space.  
But if for vertue, wit, or skyll,  
or else for wisdomes stoze :

Blow

Blow forth thy trump of fame with forces  
 for they will flourish more,  
 And neither heritage doth yelde,  
 nor Fortune alter may,  
 For age deface, nor time deforme,  
 nor any chaunce decay.

¶ Of Idlenesse.

None lust more fearfully doth assault,  
 or lecherie torments,  
 Than those whom Idlenesse inhabits,  
 and slouthfulnesse frequents.

¶ Of Drunkenesse.

As when good wine doth spurge by kind, *Plato.*  
 there will amounte and rise  
 The nether parts therof, and that  
 within the bottome lyes,  
 So be the secretes of the heart  
 by drunkennesse disclosed,  
 And all such counsels as therto  
 were faithfully reposed.

¶ Of Nature.

If after nature thou wilt liue, *Seneca.*  
 thou neuer shalt be poore,  
 If after thine opinion, then  
 thou neuer shalt haue store.

¶ Of inordinate Desire.

There is no griefe in want or neede, *August.*  
 but where there is desire, *Cesar.*

## The Closet

Inordinate, of having that  
the fantasie doth require.

¶ Of the Kings Court.

The court or pallace of the prince,  
or dwellings of the king,

Be as a fountaine to his realme,  
from whence if cleannesse spring,

Unto his people doe preceede  
the fruits of honest life,

But if uncleannesse, then both raine  
eche filthie vice arise.

¶ Of Counsaile.

**D**emande no counsell of the man  
that seemeth to despise

thy state, but hide it from thy foe,  
so shall thy heart be wise:

For take of woman his aduice  
in matters that she would,

For counsell touching wars, of him  
which therein is not bolde:

For of a buyer, howe that thou  
thy wares to him shouldst sell,

For of an enuious man, howe thou  
with other men shouldst deale:

For of the slouthfull, howe thy state  
thou maist in wealth maintaine,

For of the idle, howe to get

appt.

*Alex. se-  
nerus.*

*Iesus Sy-  
rach.*



a profit or a gaine:

But of the vertuous take aduice,  
and he shall tell thee best

The thing that needfull is for thee  
and meete to thy request.

¶ Of the Prodigall and Niggard.

**T**he great consumption of the man  
which spends his goods in vaine,  
Doth heape him sorrow, shame, & need,  
and much deserved paine:

And he that niggardly doth spare  
his goods to rust and rot,  
Doth purchase witness how the same  
he hath retained and got.

¶ Of a Woman.

Like as a blocke though it be deckt  
with pearle and precious golde,

If it no comely shape or forme  
or feature fine doe holde,

Is not to be regarded, so  
a woman or a wife,

Though she be beautifull, and haue  
no manners in hir life,

Is not to be esteemed more  
than is a brutishe swine,

Whom neither golde nor other cost  
can make sufficient fine.

C.ij.

¶ Of

*Protege.*

*Plato.*

## The Cloſet

### ¶ Of a good Life.

*Seneca.*

**S**uppoſe not of thy ſelfe to muche  
by ſolliſhe proude conceate,  
No craue to ſeeme a greater man  
than thou doeſt waye by waight:  
No be not cruell, but diſpiſe  
ſuch churliſhneſſe, and bliſe  
ſeeke gentlenefſe, no flatter not,  
no ſeeme not to abuſe  
The frienſhip offered vnto thee,  
but render like againe:  
And then be ſlow to wraoth, but ſwift  
to cure thy neighbours paine:  
And thou ſhalt liue in happie ſtate,  
in worſhip and at eaſe,  
And if thou faile, a readie helpe  
ſhall ſone thy care appeaſe.

### ¶ Of our Creation.

*Ariſtot.*

**A**s from the mightie God, our firſt  
beginning did procede:  
That likewiſe they to him returne  
it ſeemes a ſeemely neede.

### ¶ Of Feare,

*Plutarch.*

**T**he man that onely worſhips God  
for feare of a miſchaunce:  
Is like the man that for like feare  
doth tirants ſame aduaunce.

## ¶ Of Credence.

Giue neither to much credence to

a tale is tolde to thee,

For to much scozne, for these the guise  
of foolcs and mad men bee.

¶ How to make the wyt apt.

Be wit, ne courage, strength, ne force,  
can flourish in his kinde,

If either flouth or soule excesse  
by vse oppresse the minde:

For strength of body is resolute,  
the wits consume and waste,

And be disperst to fruitlesse end,  
and lose their sauorie taste:

But by good order of the life,  
and practise in the same,

Both wit and courage prosper well,  
and get immortall fame.

## ¶ Of Loue.

O f loue fīue seuerall sorts there be,  
and one deserueth praise,

And three be wicked, and the fourth  
to natures will obayes.

The first is mutuall loue, which loue  
to eche man doth abounde,

Prrouoked by the feare of God,  
or else by friendship founde:

City.

The

*Socrates.*

*Alex. se-  
nerus.*

*Pisibagoras.*

## The Cloſe

The other lone is naturall,  
which lone, him ſelfe extends  
Vnto his kindred or his ſtocke  
or other ſuch his friends :  
An other lone there is, which loues  
an other man, ſo that  
What lonely uſe might purchase him  
aduancement to his ſtate :  
And ſo ſome lone for lukers ſake,  
by flatterie to attaine,  
When as they neede, ſome readie helpe  
or elſe ſome private gaine :  
And laſt, there be which dote in lone,  
by louing that which they  
In time do finde a fruitleſſe lone  
that workes their owne decay.

### ¶ Of Libertie.

*Alex. ſe.  
uerus.*

Of euery earthlie thing that moſt  
his libertie doth crane,  
Manſ fanſie liketh beſt of all  
his libertie to haue.

### ¶ Of Friends.

*Ariſtot.*

If friendes their friendship well haue  
and friendship wel haue ſold, (bought  
Their cares, their toyes, and eke their  
in common they do holde. (paines

### ¶ Of Vice.

*Hermes.*

No man can vertue get, except

be



he first do cleane exile  
His vices, which pollute his parts  
and do his soule defile.

¶ Of Faith.

The faith of faithfull men, not bld  
or practis'd, makes it faint,  
And others great displeasures reapes,  
and moues it to complainte.

*Socrates*

¶ Of Honour not deserued.

As wretched flours do shed their leaues,  
so shall the honourd wight  
Which doth deserue no honour, bade  
and purchase him dispite.

*Cicero.*

¶ Of Counsell.

Though few in counsell may suffice,  
yet take the good aduise  
Of many, for the more there is  
the better doth arise  
Preuenting of the harmes that may  
by ouersight ensewe :  
For one will shewe the old misshappe  
another tell the new,  
Another what the damage is,  
another what the gaine,  
Another remedie disclose  
for euery priuie paine.

*Marcus  
Aure.*

¶ Of mens lawes.

The lawes which me do make, may wel  
C. b.

*Marcus  
Aure.  
to*

## The Cloſet

to cobwebbes be comparde,  
Through whiche greate flies be ſome  
but little faſt inſnarde, (eſcap

### ¶ Of a Iudge.

*Alex. ſe-  
neris.*

**W**home good deliberation  
and perfect prouſe haue found  
To be deuayde of ech ſuſpecte  
and of a iudgement ſound:  
Such men ſhould be aſſigne to rule,  
and iuſtice to diſpoſe,  
Whoe heartes the traite of time ſhould  
true dealings to diſcloſe. (proue,

### ¶ Of a Quareller.

*Salomon.*

As coales & wood prouoketh heate  
and makes a flaming fire,  
So doth a man that hath delight  
in bꝛatwling, ſtirre bp yꝛe.

### ¶ Of a Prince.

*Philippus  
Rex.*

Like as a Prince ſhould gracious be,  
and bountifull of will  
Unto the good, ſo ſharpe, ſeuere  
and rough vnto the ill.

### ¶ Of the Soule.

*Socrates*

The night is tedious vnto man,  
but much moze is the ſpright  
Of man, if it be deſtitute  
of boꝛde of heauenly light.

¶ Of the VVorld.

The man that binds himselfe vnto  
this world, must whole bequeane  
And yeld him selfe to these three things  
which needes he must receaue :

*Archi-  
law.*

First vnto neede, for neuer he  
suffisance shall attaine,  
Then vnto losse, and hazards great,  
and last to endles paine.

¶ Of the Soules sicknesse.

Euē as the soule doth farre surpasse  
the body, so like wise  
The griefes thereof moze greater are,  
than body can deuise.

*Dioge.*

¶ Of Delyberation.

The wise man with discretion doth  
his deedes for feare of wast,  
The soole with follie doth attempt  
his works in harish hast.

*Salomon.*

Of a Prince.

The Princes life is as a marke  
which ech man shotteth at,  
Or as a glasse wherein the realme  
may see his proper state :

*Marcus  
Anre.*

For wherevnto the king inclinde  
doth vse his busy payne,  
Vnto the same his subiects most  
addicted do remaine.

¶ Of

## The Closer

### ¶ Of Frendship.

*Cicero.* The wight that from the life of man  
would frendship take away,  
Should seeme to take the sun from earth,  
or els the light from day.

### ¶ Of Hope.

*Thales.* The hope of things is bondage great,  
despaire is free of all;  
The one at ease is sure to stand,  
the other feares to fall.

### ¶ Of Mercie.

*Alex. se-  
neris.* Compassion ought for to be shewen  
to such as liue in grieve,  
And pouertie, and neede, and those  
that want of such reliefe.

### ¶ Of the Liberall man.

*Aristot.* The liberall man doth not receiue  
the right of this his name,  
By value of the things he giues,  
nor getteth so his fame:  
But by the friendly gentlenesse  
abounding in his hart,  
Which moueth him by louing zeale  
his substance to imparte.

### ¶ Of Loue.

*Plato.* In louing him that hateth vs  
we cannot take delight:  
Let ech man therefore liue for loue,  
that



that he deferue no spite.

¶ Of good Counsel.

Whereas good counsell is not, there  
the people do decay :

*Salomon.*

But if aduise do rule, there state  
doth stand in perfect stay.

¶ Of Obedience.

That publike welth doth surely stande  
and is in prosperous plight,

*Iustin.*

Where as the Prince obedience hath  
and reuerence aright :

For rightfull dutie done to him,  
doth moue him for to shewe

His fauour likewise vnto them,  
and so doth concord growe.

¶ Of Honest life.

It is a thing vnnatural,  
that men by others spoyle

*Cicero.*

Should liue, and thereby heape his gooden  
and vse no further toyle.

¶ Of Rich men.

The painfull tranell rich men vse  
to haue their goodes encrease,

*Iesus Sy-  
rach.*

Consumes their bones, & weares their  
and makes the want their rest. (flesh,

¶ Of the happie man.

Of all which happie men haue bene,  
that man deserues the name

*Iesus Sy-  
rach.*

Of

## The Closet

Of happie, who hath liued togeth  
by death, perpetuall fame.

¶ Of Vertues strength

*MARCH.*

*Mrs.*

**P**ure Vertue is a fortreffe strong,  
that neuer can be wonne:

A pleasant riuer, that by force  
can neuer be vndone:

A sea, that neuer moues his wane,  
a fire that doth defende

His heate, which neuer quenched is,  
a treasure without end:

An armie neuer vanquished,  
a burden very light,

A spie, that neuer taken is,  
a token pointing right:

A perfect path that neuer failes,  
a Sirrope which doth cure

And healeth freight, a hie renoune  
that cuer doth endure.

¶ Of a good Man.

*Secret.*

The man which doth an honest deede,  
is better than his acte:

So likewise he which wo:keth ill  
is wo:ser than the fact.

¶ Of the ill.

*Secret.*

If nedes thou wilt employ thy selfe  
to wickednesse and ill:

Waters

Where God is absent, there be bolde  
to shooke thy wicked will.

¶ Of the Ignorant.

The man unskillfull, is of trust  
and credite very light:

*Salomon.*

But learned men by learnings skill  
in ech thing haue foresight.

¶ Who knowes.

The man that vnderstandes not that  
which he by right should knowe,

*Pithagoras.*

Amongst the felowship of men  
a brutish beast both growe:

And he that knowes no more than serues  
to satisfie his neede,

Among brute beastes is as a man  
and serues no further need,

But he that knowes all shuld be knowne,  
and ech thing vnderstandes,

Amongst men is a God, and liues  
vnbound from errors hands.

¶ Of a dead Foole.

The wise man liues, because he knowes  
the things by learned skill,

*Plato.*

That he indouours or attempts,  
or guideth by his will:

But the vnlearned foole is dead,  
because he knowes not that

which

## The Closet

Which he deuiseſh oꝝ assaults,  
and pꝛoues he knowes not what.

¶ Of the Slouthfull.

*Salomon.* The slouthfull man engenders ſlaꝑe  
and breeds his pꝛoper payne;  
And doth diſeaſe his bodieſ health,  
and hunger doth ſuſtayne.

¶ Of an Ignorant man.

*Plato.* **A** Ignorant man may be deſcribē  
by want of reaſons ſkill,  
Bycauſe he knowes not how to rule  
him ſelfe, oꝝ guide his will:  
And eke by lacke of witte, bycauſe  
he knowes not to reſtayne  
his luſt, but followes vice vnwares,  
and runnes in hedlong paine;  
And laſt, by bondage that he is  
ſuppreſſ in womans yoke,  
The which his mind to euery filth  
and folly doth pꝛoueſke.

¶ Of perfect Good.

*Plato.* A man can not be perfect good  
if he deſpiſe his ſo:  
What is he then, if to his friende  
he offer to do ſo?

¶ Of vviſe Men.

Like as two men, which Elephanter  
inſtruct



of Counfels.

Inſtrutt oꝝ ſeeke to fame,  
Do weare no colours white, leſt that  
they ſhould diſpleaſe the ſame:

As the keepers of wilde bulles  
doe warily reſuſe

To giue them ſight of colours light,  
leſt they ſhould them miſuſe:

So alſo, wiſe men ought to ſhun,  
and good men to eſcheue

All things wherof miſhap oꝝ harme  
may folow oꝝ enſeue.

¶ Of Youthe.

As waye is pliaunt to receiue  
the printe of euery ſeale:

*Hermes.*

So Youth, eche doctrine taught to him  
is ready to reueale.

¶ Of a Couetous man.

The Couetous man, a Droopie hath  
foꝝ ſtill, the greater ſtoze

*Pithagoras.*

He doth poſſeſſe, of want and neede  
he euer hath the moze.

¶ Of Fatterie.

As woymes do ſeeke the ſofter wood,  
and there increaſe their neſt:

*Plutarch.*

So Flatterie ſooneſt doth deceiue  
the gentleſt and the beſt.

¶ Of Luſte.

Dishonour, ſhame, and euill ende

*Aristot.*

D,

depends

## The Closet

depends on filthy lust,  
And it defaceth fame, and some  
consumes him to the dust.

### ¶ Of Diligence.

*Aristot.* The man that bleth diligence  
in ought he doth pretend,  
His deedes or woorks with quietnesse  
shall bring to perfect end.

### ¶ Of Richesse.

*Pisthagoras.* Those riches ought to be despisde,  
whome wast doth spend in vayne,  
O: Auarice doth heape, wherof  
doth spring no good or gayne.

### ¶ Of Fortune.

*Marcus  
Aureli.* The bricke foyme of fortunes wheele,  
so tickle is and vayne,  
That now it hoyleth vp alofte,  
and now reuokes againe,  
And after flattereth by hir guise,  
and shewes a short delight,  
Whereby, in time hir subtile wile  
doth worke a greater spight.

### ¶ Of Children.

*Philippus  
Rex.* The disposition of the chyldre,  
or manners of the same:  
Is eyther to the fathers praise  
or to the fathers blame,

¶ Of men which live in sorrowe.

**T**here be fire sorts of wretched men *Philippus*  
 which euer live in woes *Rex.*  
 And drouly care, and by no meanes  
 may be deuoid of those.

The first is he, whose memorie  
 can not forget his paine

Or trouble, but retoybe his grieffe  
 which moues him to complayne :

Another is, the enuyous man,  
 whose hart doth melt by spight

And care, to see his foe aduantage  
 or live in happie plighte :

Another, he who dwells in place  
 whereas he cannot thriue,

And sees another prosper well  
 whome fate doth not depriue :

Another is, the hantie man  
 suppressed by decay :

Another he which cannot get  
 his wish by any way :

And last, the man which doth enhaunte  
 the fellowship of wise,

And cannot yet obtaine such skill,  
 as fayne he would deuise.

¶ Of the Soules vexacion.

The greatestt grieffe or dolours, which  
 the body doth sustayne,

*Secretus.*

*D. ij.*

*Can*

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Can not be likened to the soules  
most least surmised paine.

¶ Of a Pickethanke.

*Hermes.*

He that in presence unto thee  
an other will defanie,

When thou arte absent, of thy selfe,  
will doe the very same;

For none mistrust doth more deserue,  
or doubtfullnesse, than they

Which can the will of euerie man  
accordingly obey.

¶ Of Trauell.

*Marcus  
Aureli.*

The trauels, labours or the paines  
necessitie requires,

Should be sustained with courage good  
and stedfast whot desires,

¶ Of the VVit.

*Iesu Sy-  
rach.*

The greatest vice that doth abuse  
the wit of man, is this,

By others sayning, of him selfe  
to iudge or thinke amisse.

¶ Of Vainglorie.

*Plutarch.*

Euen as the famished, for want  
of sustenance or foode,

Is sometime forst to eate his flesh  
and drinke his proper blode;

So the vaine glorious man, for lacke  
of others good report,



Is faine to praise him selfe to them,  
in seeking their refozt.

¶ Of Purchasing loue.

If thou desire vnto thy selfe  
good fauour to attaine,

By stedfast loue of faithfull friend,  
then doe thy busse paine

For to forbeare his teſtine wrathe,  
but when the ſame is paſt,

Then eaſily reprove his faulte  
and he ſhall yelde at laſt.

¶ Of Vvrairie.

Wrath makes a man an ogre beaſt,  
but drunkenneſſe doth more

Deforme the viſage of the ſoule,  
whiche nothing can reſtore.

¶ Of the Giuer.

The man that hath ſufficient power  
to giue a fruitfull gift

Vnto his friende, and doth it not,  
pretends a ſubtil liſt:

And he that promiſeth to giue  
and ſecketh a delay,

Win for a weakke ſuſpicious friend  
by right ſuppoſe we may.

¶ Of the ſpitefull Man.

As greene wood lies and ſmoulders long  
beſore it takes the fire,

D. ii.

But

## The Closer

But once through kindled, hotter is,  
than wood which is more dryer:  
So is the man, whose hart can not  
be moued it raight to wrath,  
When he is bert, more hotte than he  
who hasty nature hath.

¶ Of the VVitte.

**Plato.** Except the field be filld with care,  
it lyeth voyde of gaynes:  
And so the witte by exercise  
no profite doth attaine.

¶ Of the Tong.

**Socrates.** It is a most vnsleimely thing,  
vnplesant and vnfit,  
When as the slipperry tongus of man,  
doth runne before his wit.

¶ Of equal Frendship.

**Plato.** It is seldome seene that frendship doth  
endure in full effecte,  
Where as the same vnequal seemes  
in any one respect:  
As with the sturdy stubborne man,  
the easy gentle harte  
Can not continué, but by time,  
their frendship will depart:  
For he whome fortune doth aduance,  
or set in his estate,

Will

With him, whose case decayd by chance,  
is ouerthrowne by fate:

For he which seeketh to ascend  
with him, whose greedy minde  
Is likewise bent to climbe aloft  
his honour for to find.

But where as Fortune equall is,  
and natures works alike,  
And stomaks liker do despise,  
there stedfast loue doth sticke.

¶ Of an vlearned rich man.

The rich man boyde of learnings skill,  
is like a patched peece, *Dioge.*

As a sheepe, which on his skinne  
doth weare a golden flase.

¶ Of Almes.

If thou extend thy will and welth  
to satisfie the poore: *Socrates.*

Then God the rather will dispose  
and giue to thee the more

¶ Of Slouth.

The slouthfull man is made of clay  
or durte the which polutes *Iesus Sy-  
rach.*

The touchet of the same, and slouth  
the state of man confutes.

¶ Of the VVorld.

This world is like a burning fire  
whereof if thou do take *Pithagoras.*

## The Closer

A little, it will warme thee well  
and coldeste will aslake:

But if to much thou gripe, the force  
therof thy selfe will burne,  
And thus the moze therof thou takest  
the lesse it serues thy turne.

¶ Of the knowledge of this worlde,

**Secrain**

I If to thy selfe, thou purchase would  
the needefull perfect skill,

Both of thy selfe, and of this worlde,  
imploy thy painefull will

With busie care for to suppose,  
and diligence to waye,

Three singular especiall things  
wheron thy state doth stay :

The first which right fly doth require  
the chiefeest roome or place,

Thy soule it is, because the same  
pretendes in this same case,

The figure which immortall is,  
of portraiture diuine,

Created by the mighty God,  
who did the same assigne:

The next and seconde to the same,  
thy body, which the graue

Or closet is of that thy soule,  
which body seemes to haue:

The



The execution of the aduice  
 the soule by heavenly grace,  
 Doth moue and stirre the body to,  
 when vice it doth deface:  
 And last as seruant to the rest  
 this world supplies the neede  
 Of euery thing the body lackes,  
 and is the least in dede.  
 Let therefore thus accordingly  
 the eyesight of thy minde  
 Respect the vertues of these three,  
 as thou thereof shalt finde.  
 And first accompt thy soule the best,  
 and therefore most bequeaue,  
 Thy diligence vnto the same  
 which ought it to receaue,  
 And then vnto thy body next,  
 according to degre,  
 And last and least, vnto the world,  
 so, so it ought to be.

## ¶ Of Justice.

The man that bleth Justice, shall  
 both get him loue and feare:  
 But where as Justice is abuse,  
 each vice aboundeth there.

¶ Punishment of the vicked.  
 As cutting of the vine, doth cause  
 the same to flourish more,

Seneca.

## The Closer

So sharpnesse blde to euill men  
doth make the lesser stoze.

¶ Of Pacience.

*Pinto.*

The vertue of pacience is not got  
by force, nor strength restraines,  
But by the goodnesse and the grace  
the soule of man containes.

¶ Of a Prince.

*Marcus  
Aure.*

That Prince the most unhappiest is  
which happie thinks his state,  
Bycause his cofers be enrichte  
or he aduanceth by fate.

¶ Of a Princes office.

*Socrates.*

Like as the sunne is equall to  
the rich man and the poore,  
And shines as well on barren groundes,  
as on the fertile stoze:  
So ought a prince to haue regard  
vnto the thing he heares,  
And not vnto the persons, but  
vse equally his eares.

¶ Of Swearing.

*Iesu Sy-  
rach.*

The man that many othes frequentes,  
shall lue in rariest dayes,  
And plagues shall neuer leaue his house,  
and shaine shall be his praise.

¶ Of the Ciuill lawe.

*Cicero.*

The full effect of ciuill lawe,

is it

If it be good and true:

Is to liue well and hurt no man,  
and giue each one his due.

¶ Of the VVine.

A quiet wit and skilfull sense,  
doth ponder what is passe,

*Alex. se.*

And wh it is now, and what to come,  
and so auoideth wast.

*herys.*

¶ Of Iudgement.

It is much better for a man  
to iudge amongst his foes,

*Alex. se.*

Then friends: for he shall thereby make  
a friend of one of those.

*herys.*

¶ Of Iustice.

Iustice is not only parte  
or peece of vertues praise,

*Aristot.*

But is the sum of vertues welth,  
and head of vertues stages.

¶ Of an ynquiet VVife.

As to the fate of aged men  
it is a tedious payne.

*Iesus Sy.*

To trauell by a sandie way,  
or places he not playne:

*rach.*

So to the quiet man, a wife  
that hath an euill tongue,

Is a most lothsome tyzing thing  
and open tedious wrong.

¶ Of

## The Closet

¶ Of Counsell

*Plato.*

In every counsell or advice  
is given, this should be waide  
That it on right, on goodnesse, and  
on honesty be stayde.  
And it is right if it depend  
on reason, like wise good,  
If it of vertue do proceed,  
and seide of wisdomes seide.  
And it is honest, if of both  
the same it do depend:  
And counsell thus compact of these,  
shall growe to fruitfull end.

¶ VVhat is perfect honoure.

*Marcus*

*Ante.*

If thou wouldst perfect honour get,  
seeke vertue to attaine,  
For vertue got, is honoure great,  
and is an enplesse gayne:  
Which comprehendes no fained thing  
nor priuie painted glose,

¶ But very wo:ship both pretende,  
and honoure right discloses  
And feareth neither princes plesse,  
nor anger of the king,  
But will remaine true honour still  
in spight of euery thing.

¶ Of Rulers

*Plato.*

The man is most vnmette to rule,  
which



Which knowes not how to guide  
Himſelfe, for great reſpoſe and ſcorne  
his folly will deride,

¶ Of a Foole.

A ſoles conſiderance is no more  
than is an aſſes eye:

*Protago*

Which knoweth not if gold or durt  
vpon his backe do lie.

¶ Of Ignorance.

Unſkilfulneſſe in princes, is  
a poſſiuous deadly ſtroke,

*Marcus  
Aure.*

Which cauſeth many dangers great,  
but can them not reuoke:

For it deſtroyeth diuers men,  
and doth infect the reſt,

And chaſeth many friends away,  
and concord both deteſt:

And maketh heartie all his foes,  
but makes his people ſaint,

And thereby honour fled, with ſhame  
he doth himſelfe acquaint.

¶ Of the Soule.

Like as the eye without his ſight  
is blinde and nothing ſees,

*Plato.*

Euen ſo the ſoule denoid of grace,  
is blind and nought diſcries.

¶ Of perſeuerance in counſell.

Like as a ſicke man which demaundes

*Seneca.*

god

## The Closet

god counsell for his welth,  
Of the Phisition, and denies  
the medicine for his health:

Euen so the man, whome doctrine god  
enfracted hath, to learne,  
If he perseuer not therein,  
no knowledge can decerne.

¶ Of Foolishnesse.

*Cicero.*

It is the nature of a foole  
with scoorne for to deride  
The litle faults of other men,  
and leaue his owne vnspide,

¶ Of Youth.

*Plutarch.*

After the course of winter time,  
the spring doth followe fast:  
But after age shall neuer youth  
retourne, but death at last.

¶ Of a rare thing.

*Marcus*

*Ant.*

Of all things rare vppon the earth  
or seldome on the ground:  
A rich man god, most rarest is  
and hardest to be found.

¶ Of a good Iudge.

*Marcus*

*Ant.*

The Iudge whiche winneth more god  
than money, winneth well: (wil  
But he that winneth money more  
than loue, doth weakely deale.

¶ Who

¶ VWho may not be Iust.

The man that dreadeth paine or death,  
or feareth for exile,

*Cicero*

May not be iust nor boyde of vice,  
nor wanting subtile guyle.

¶ Of the witte without knowledge.

Even as the barren tree denoyde  
of frute or fertile gaine,

*Socrates*

So is a wit that hath no skill,  
or else a senselesse brayne.

¶ Of Contempt.

No man contempt can suffer, for  
none thinks him selfe so vile,

*Anachor*

As for to be despisde, or had  
in scoonefull hates exile.

¶ Of mans propertie.

The nature of a man, is most  
that thing for to require,

*Thales*

The which occasion doth for bid  
to graunt to his desire.

¶ Of Credite.

As after life once lost, that life  
retourneth not againe :

*Alex. se  
nerus*

So credite once abused, is lost,  
but hindrance doth remayne.

¶ Of selfeloue.

Selfeloue an ougly vice, defames  
the high and lofty state :

*Cicero*

And

## The Closet

And blindeth many by the toys  
concein'd of flattering fate,  
For many soles by glosing guile  
upholding fancies will,  
Be farre deceiued, and themselves  
with swelling pride do fill.

¶ Of a Princes duty.

*Marcus* The greater power and force a Prince  
*Aure.* attaineth by his fate:

The greater vertue should he vse  
to be wify his state.

¶ Of people or subiects.

*Pithingo-* As wind vnto the fire is  
*vas.* in causing it to flame;

So be the people to the prince  
in rayling by his name

¶ Of the VWorld.

*Seneca.* This wo:ld is as a priue path  
wherein do thistles lie:

And therefore men should take good heed  
how they do passe thereby

¶ Of Rulers.

*Alex. se-* The man that would a ruler be  
*neus.* must labour first to learne  
A subiects duty: then to guide  
he better shall discern.

For he that is a subiect proud,  
or conetous of heart,

Shal



Shall neuer temperately fulfill  
a rulers busy parte.

¶ Of counsell taking.

There cannot be in moztall man  
a matter moze diuine, *Plato.*

That gods aduice for to demaund  
in ought he doth assigne.

¶ Of God.

If thou wouldst rightly know to please *Marcus*  
the mighty God of heauen, *Aurell.*

Of all things needefall most thereto,  
be these insuing seven:

The first, that man do neuer leaue  
his God for other men,

Least likewise God when he shall neede  
forsake his case as cleane.

The second, that it moze auailles  
to trust vnto the might

Of the immoztall God, than all  
the power of moztall sight.

The third, that we employ our cares  
least we prouoke the yre

Of God, whose anger rageth moze  
than both the booyling fyre.

The fourth, that God doth not forget  
a man for all his crimes,

Except, that man do first forget  
C. his

## The Closet

his God, a thousand times.

The fyfth, that God doth punish more  
the good men than the ill,

Bycause his mercie may pursue  
the teaching of his will.

The, sixte that if in time of warres  
we would our welth increase,

We duely serue and seeke to please  
our God in time of peace.

*Thomas* The seuenth, that God to no man sendes  
of realme his plague or threat:

Except that man or realme haue first  
committed vices great.

*Marcus*

*Aure.*

For as God is of mercie full  
whose pitie we may trust:

So is he sharpe, severe and rough,  
and yet a God most iust.

¶ Of worldly honoure.

*Plato.*

He worldly honoure doth contemne  
the which is perfect wisdome:

And he which riches doth embrace  
must wisdome needs despise.

¶ Of Lawe.

*Socrat.*

The happy realme which hath god late  
hath such a prop and stay:

That therby all things flourish fast  
but nothing can decay.

Wisdome is a wholesome tree  
which

which springeth from the hart : *Plur.*  
And in the tongue both beare his fruits  
and giueth each man part.

¶ Of a wise Man.

By these three chiefe and proper points *7* *For a man*  
thou maist a wise man knowe :

By making him a saythfull friend  
which was his better foe :

By making learned such as rude  
and ignorant haue been :

And last, by good reforming those  
which wallowe in their sinne.

¶ Of Study.

Like as the earth sustaynes the roote *Proph.*  
of any herbe or tree,

But yet the Sunne by wholesome heate  
doth cause there blossomes be :

So study breeds the sappy deare  
of knowledge and of skill,

And loue and fauoure moues the same  
his vertues to distill.

¶ Of Man.

We haue a soule and body which *Cecili.*  
be diuersly enclinde :

The one partiripate with God,  
the other brutish kinde

¶ Of Riches.

The rich mans substance doth prouoke *Arist.*  
C.ij. his

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his heart to euery vice,  
By mouing him to pleasures fond  
whereof great harmes arise, and  
¶ Of Childehod.

*Fabius.* Nothing doth sticke moze fast in mind  
or planted in so deepe;  
As that which in his tender youth  
a man hath sought to keepe,  
¶ Of VVords.

*Dioge.* The disposition of the minde  
may best be vnderstode,  
By the proceedings of the mouth  
as they be naught or good.  
¶ Of good deedes.

*Euripides.* So do thy deedes as thou woldest haue  
the same for to be knowne;  
¶ Yet kepe them close a whyle and then  
at large let them be shouen.

¶ Of Concord.  
*Iustin.* No peace ne concord may endure  
amongst such foolish men,  
As knowe not reuerence for to giue,  
to whom, wherfoze nor when;  
For where as all men be alike,  
there is continuall strife;  
And thereby hatred and decay,  
and ruine raigne as rise.

¶ Of



¶ Of Vice.

As we are set in great lightes,  
and worldly pleasant fame  
By vice, so likewise mischances more  
we purchase by the same.

*Marcus  
Aureli.*

¶ Of vaine glory.

As he that giues vnwillingly  
but little seemes to haue:  
So he that praiseth slenderly  
seemes praise againe to craue.

*Marcus  
Aureli.*

¶ Of Vertue.

Each man by trauaile will prouoke  
and put himselfe to payne,  
To get the treasure of this world  
and welth of earthly gayne:  
But much more requisite it is  
that man should vse his care,  
To seeke for vertue which no time  
can alter nor appare.

*Dioge.*

¶ Of vertuous deedes.

It is better much, for vertuous deedes  
to take rebuke and shame:  
Than by deceite of vicious works  
to get renowne and fame.

*Hermas.*

¶ Of faire words.

In trouble, pouertie or neede,  
Sweete words do profite small:  
Except that also sweete good works

*Marcus  
Aureli.*

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be mingled therewithall.

¶ Of an enuious man.

*Seneca.*

The serpents spew to their venim out  
and poyson, to intent  
To damage other men therewith,  
and therefore is it spent.

But the malicious man doth moze  
him selfe with filth infecte  
Then any els, and therefore moost  
his owne wealth doth detecte.

¶ Of Liberalitie.

*Valerius*

*Maxi.*

There be two fountains which approue  
the liberall mans good sauoure:  
The one is iudgement sound or sure,  
the other honest sauoure.

¶ Of the most euill thing.

*Præge.*

As nothing better than good men  
in all the world remaynes:  
So nothing worse than euill men  
or wicked it contaynes.

¶ Of Conditions.

*Plato.*

Like as in each Pomegranate is  
some rotten seede or grayne:  
So some condition that is ill  
in each man doth remayne.

¶ Of Gifts.

*Solon.*

If thou wouldest giue, & wouldest therein  
auioue suspicious fame:

Thou

Thou must with measure vse thy gifts  
and wisely weigh the same.

For if too little they be, then  
reput will say in hast:

Thou art a niggard, if too great  
it indgeth thee to wast.

¶ Of Fayth.

Nothing a common welth preserues,  
and nothing profite stayth

So much in perfect prouise of welth,  
as both the vertuous sayth.

¶ Of Truth.

Truth is the messenger of God  
which each man ought to take,

Both for the nature of hir selfe  
and for hir masters sake.

¶ Of good hehauour.

If thou intendst to do the thing  
is good, or to thy neede,

With diligence and payne prouide  
therein for to procede:

But if thou dost determine ought  
that doth incline to yll:

Then be as swift for to suppress  
the same, and conquer will.

¶ Of Loue.

As Iuie alwayes somewhat findes  
wheretohimselfe should cleane:

C. iiij.

Cicero.

Plato.

Zenocrates.

Plato.

So

So loue hath alwayes seruants good  
which loue doneuer leaue.

¶ Of sober demeanor.

*Plato.*

It is most requisite for man  
to shew a sober face

And manners in the sight of yonthes,  
that they may learne his grace :

And in the sight of auncient men  
to vse himselfe likewise,

That he may know and learne of them  
the things that they deuise

¶ Of Flatterie.

*Seneca.*

It is a point of flatterie,  
in pzeſence for to praise

A man, and great vnſemelinelſſe  
for to reuoke his praise

¶ Of VVrath.

*Sextus.*

The man may beſt from wrath or yre  
his raging heart refraine :

Which thinkes how God beholdes hym  
and doth his pride diſdaine.

¶ Of VVine.

*Hierome.*

Like as with water ſpault is made  
to haue a ſanoure ſweete :

So wine with meaſure to make gla  
the ſenſes is moſt meete.

¶ Of the Tongue.

*Logyon.*

The tongue of man well bſd is good,

the



the most commodious thing  
That man may haue, wherby procédes  
the fauoure of the king:  
But if abuse, the same more ill,  
more pestilent and vile  
And popynous is, than any harme  
that workes the wealths exile.

¶ Of Speech.

It is great wisdomne for a man  
in speech to be aduised:  
Least after many words disperst  
his sayings be despised.

*Socrat.*

¶ Of a Lyar.

It is mete the foolish fellowship  
of lyars to eschew:

*Hermes.*

But needefull more we credite not  
the same, nor them ensue.

¶ Of a Fooles secrete.

Euen as a cleere and perfect glasse  
can hide nothing apeare  
Befoze the same: so fooles can kepe  
no secrete close of theirs.

*Aristot.*

¶ Of Pleasures.

Temperance is an bitter foe  
to lust and lusts despight:  
And lust is waiting seruant to  
each pleasure and delight.

*Aristot.*

The Closet

¶ Of the Flatterer.

*Plutarch.* Even as the shadowe followes still  
a man in euery place:  
So doth a Sicophant the like  
with his dissembling face.

¶ Of Fortune.

*Marcus Aurelius.* The propertie of fortune is  
so cruell fierce and sel,  
That she will punish them, who most  
do seeme to serue hir well:  
And she beguyleth euery man,  
but none beguileth hir:  
And she will promise much, and yet  
the time will still deferre.  
Hir song is weeping, and hir teares  
is laughter, both to dead  
And them alieue, and both alike  
she serueth in their neede,  
And spurneth them that present be,  
the absent thzeatning sore:  
A wise man shunnes hir, but a foole  
will care for hir the more.

¶ Of the couetous man.

*Aristot.* Like as a dogge deuoureth all  
is giuen to him in hast,  
And greedely doth gape for more  
and eates it vp as fast:  
So like wise doth the couetous

when

When he by chance doth get  
A pray, abound thereby the more  
In gréduess as great.

¶ Of Diligence.

Nothing doth swoner purchase store  
Oz sets the heart at ease  
In quiet state, than diligence  
Which tranell doth appease.

*Aristot.*

¶ Of Happinesse.

He is not happy that abounds  
In riches oz in store:  
But he which well doth vse the same  
That man is happie more.

*Seneca.*

¶ Of sure living.

The little goodes oz pouertie  
That is with surety kept,  
Is better much than riches which  
With dread and feare be rept.

*Isocrat.*

¶ Of the knowledge of  
our selues.

It is a poynt of folly great  
That thou shouldst rightly the we  
Of other men and of their faults,  
and not thy selfe to knowe.

*Marcus  
Aureli.*

¶ Of wise mens foreknowledge.

A soile may well perceine the things  
the which concluded be:

*Cicero.*

But wise men of the things to come

# The Closet

as plainly indge and see.

¶ Of deesse and blind men.

*Marcus* Such men as deesse or blind are borne,  
*Anre.* more pure and perfect hane

Their inward powers, because the p<sup>r</sup> of  
of pleasures least do craue. (sense

¶ Of vnfaciate desire.

*Alex. sc-* It is very rare and sel dome sene  
*merus.* where honoure doth encrease,

Or riches do abound or flowe,  
that auarice there can cease.

¶ Of Laysure.

*Aristot.* The tract of time or laysure, doth  
ingender perfect skill,

And p<sup>r</sup>udence and experience  
both of the wit and will.

¶ Of aduise ment.

*Marcus* The man doth sel dome fall or slip  
*Anreli.* which feareth for to fall:

By cause in euery steppe, he takes  
aduise ment therewithall.

¶ Of vayne men.

*Thales.* Vaine men be knowne by vttrance of  
their words, which likewise vaine

Do vainly shew the vaine delights  
their foolish harts retaine.

¶ VVherto man is made.

*Cicero.* By natures crafte we are not taught



as though that we were made  
To solace, but to grauitie;  
if it be wisely wayd.

¶ Of Forecast.

Like as a stroke well speed, may be  
receiued with better ease:

*Aristot.*

So he that doth forecast his harmes,  
his troubles may appease.

¶ Of our life and death.

Mankinde from whence we take our  
so wicked is our self, of our breath

*Marcus  
Aureli.*

And eke the world wherin we liue  
so full of ranging will:

And last, the glyding serpent, which  
imposed fortune hight,

Doth with his teete and nayles & teeth,  
so kicke and scrath and bite,

What nothing is more annoyous  
or pleasaunt to the hart

Of wise men, than to die in God  
and from this world depart.

¶ Of Correction.

Correction done with gentlenesse  
doth easely perswade,

*Seneca.*

But with extremenesse, mones ill will  
the stomache to innade.

¶ Of a King.

A king should be of courage good,  
and

*Plutarch.*

## The Closet

and of a courteous hart:  
And free, and with great paine denise  
to execute his parte.  
And should refrayne himselfe fro wrath  
and bryble him from ire:  
But should with measure vse it, to hers  
occasion both require.  
And if it chaunceth that his force  
or fortime do decay:  
Yet should his courage still encrease  
and not to weare away.  
¶ Of Shame.

*Anacar.* It is a shame for any man  
to honor to attayne:  
By birth, and not deserue the same:  
by good and vertuous payne.

¶ Of Secrets.  
*Seneca.* The man is wise which can refraine  
and kepe his secrets close:  
But he a foole, who doth his trust  
in euery man repose.

¶ Of Counsell.  
*Marcus Aurelius.* For diuers seruices a man  
may make a meete reward:  
But for good counsell giuen to him  
the same is very hard.

¶ Of the Law.  
*Iustinian.* The prince that makes his realme to be  
a subiect

a subiect to his lawe:  
Doth raigne in peace, bycause he makes  
his people liue in awe.

But he that doth reiect his lawes  
from out his realme, doth cast  
Himselfe from out his seate therewith,  
and all things bringes to wast.

¶ Of all Injuries.

By two peruerse and wzongfull wayes *Pithago.*  
all iniuries be wzought:

Whether they be retaynde by force  
or else by wzong are sought;

The one, is by withholding that  
which is anothers right:

The other, by extorting ought  
which is an open spight.

If thou the truth of any thing  
wouldst very fayne descry:

Giue little credite to thine eare  
but trust vnto thine eye.

¶ Of the wrathfull.

The man that is a slave to wrath  
or bondman to his yre,

Hath neither power to rule his witte  
nor bridle his desire,

¶ Of early rising.

To rise from sluggish sleepe betimes  
and long there from to stay,

*Secret.*

*Secret.*

*Plato.*

*Paine.*

## The Closet

Spaiteines the health of man, the wit  
and senses from decay.

¶ Of VVifdome.

*Aristot.* Wisdome is the perfect skill  
of matters be deuine :

As also knowledge of the things  
that nature doth assigns,

¶ Of honest living.

*Marcus Aurelius.* What inan of honour both deserues  
and woꝝship most his parte,

And liueth most aright in earth  
and best inployes his hart,

Which hath a conscience vncorrupt,  
and feareth God aright,

And is a friend vnto his friend,  
and beares his foe no spight.

And temperate is of wordes and woꝝkes,  
not conetous of fame,

And in his person restfull is :  
such man deserues no blame.

¶ Of a VVhore.

*Ciblon. Marcus Aureli.* A saye whose swete poyson is  
which by hir prync watch,

The simplesh of foolish men  
with subtile guile doth catch.

¶ Of Obedience.

*Aristot.* The wicked man obays for dread,  
the good for perfect loue :

Whose



Whose true obedience firmly standes  
and neuer both remoue.

¶ Of Trouble.

Euen as the mariner by course  
expectes for storme and winde,  
After calme weather, so likewise  
the prosperous quiet minde  
Should after ease, misdoubt the more  
his troubles to ensue:

*Plat.*

Thus doing, after such mishap,  
his comfort may renewe.

¶ Of vvomens vvraith,

The serpents head most subtile is  
and wicked, but the yre  
Of women, passeth euery wrath  
that burnes in furies fire.

*Iesur J.*

¶ Of the learned vertuous man.

The man which learning hath adioyned  
with vertue, samet pure  
And perfect cleane and excellent  
and constan, firme and sure.

*Plato.*

¶ Of Sciences.

Like as the little bees do sucke  
the flowres that be most sweete:  
So men should chose of sciences  
the science is most meete,

*Plato.*

¶ Of VVomens counsell.

No man more ignorant both seeme

*Socrates.*

## The Closet

of foolish he is than he :

Who by a womans counsell seeks  
advised for to be.

¶ How to liue well.

*Plato.*

If thou wouldest moue thy wicked Actes  
to liue in godly plight :

Then let thy minde consider these  
and iudge of them aright.

Howe painfull the reward of sinne  
is after this thy life,

Howe vaine and frustrate is the worlde  
repleate with beying strife :

How bziere and short it is, how sonde  
the pleasures of the same,

And how inuironed of thy foes  
thou art, which seeke thy shame :

And last, how death vncertainly  
by diuers wayes doth watch,

How that in priuie sodaine time  
vnwares he may thee catch.

¶ Of a vertuous Heart.

*Plato.*

Like as a pzeious stone doth shine  
and glitter in a ring,

So doth a heart in vertue set  
exceller the other thing.

¶ Of our corrupt Nation.

*Marcus  
Aureli.*

Woe vertue much desire to haue  
but yet our workes intende

To vice, and wickednesse, and yll,  
and to no other ende.

¶ Of measure in speech.

The proude:it man demaunded of  
a question, answers small,  
The foliſhe man without remorſe  
doth prate and babble all.

*Proverbe*

¶ Of our State.

As ſone as man is bozne on earth  
the ſame ſoꝛ to poſſeſſe,  
Death likewiſe iſſueth therewithall  
his life ſoꝛ to ſuppreſſe.

*Marcus  
Aureli.*

¶ Of friends Duties.

Friends ought to be like hoꝛſes good  
and haue a little head,  
By humble conuerſation;  
ſoꝛ ſcoꝛne muſt cleane be fled:  
And quicke of hearing, to the ende  
they may obey the call,  
And ſoft of mouth, bicauſe their tonges  
ſhould neuer ſlippe noꝛ fall,  
And hard of hoſe, that they may beare  
great trauaile to ſuſtaine,  
And ſure of ſote they may not ſtart  
ſoꝛ laboꝛ noꝛ ſoꝛ paine.  
And of a colour bay, that they  
may winne renowne and fame:  
And ſo ſhould friends imploy theſelues

*Marcus  
Aureli.*

*F. ij.*

*their*

The Closet

their loue and lmes to frame.

¶ Of Charitie.

*Hermes.*

Charitie is a good effect

of passion of the minde:

Wherby the heart of man esteemes

such things as be assignde,

For the perseuerance of the feare

and loue of God, before

The valure of each worldly thing

or heapes of earthly store.

¶ Of vayne Benefites.

*Socrates.*

The man which to the wilful foole

doth studie to do good,

Shall gaine as much, as if he gaue

a strangers dogge his fode,

The which will barke and bite aswell

the feeder as the rest,

Although he giue him of his meate

the daintiest and the best.

¶ Of a nigardes Almes.

*Hermes.*

The goodnesse which proceeds from him

which in good debes is slowe:

Is like the herbes the which by chaunce

vpon a dunghill growe.

¶ Of a learned Prince.

*Aristip.*

Vnto a comunon wealth or realme,

a learned prince or king,

Is happiest way vnto the same,

surpassing



Surpassing euery thing.

¶ VWhat is our best knowvledge.  
The greatest learning we can haue  
oꝝ perfect purest skill  
That we by knowledge may possesse,  
is to vnlearne our yll.

*Alex. se-  
nerus.*

¶ Of three incombrances.  
So men moze ignorant be than they  
that trust vnto their wits:  
None so vncertaine as the soles,  
that stand to fortunes fits:  
But none so combzed oꝝ diseasde  
oꝝ troubled moze with strife,  
Than he that hath, against his wil,  
a bzauling wicked wife.

*Socrates.*

¶ Of Death.  
As kindly as it is foꝝ age  
to follow youthfull race:  
So after age ensueth death  
euē in as kindly race.

*Hermes.*

¶ Of a bevvtifull foole.  
A foole that is well fauozed  
oꝝ deckt with beauties cost,  
Is like a pleasant house wherin  
doth dwell a froward host.

*Dioge.*

¶ Of fearefulnesse or timorositie.  
Be strength ne bignesse doth pꝛeuaile  
in him that fearefull is:

*Plutarch.*

## The Closer

And therfore eche thing he attempts  
by force, must fare amis.

¶ Of Vertue and Vice.

*Hermes.*

Like as the sight of cleane prospect  
of clearenesse of the eye,  
Can not at once both things aboue  
and things beneath discry:  
Euen so the heart with all his paine,  
his knowledge and his skill,  
Can not at once apply himselfe  
both vnto good and yll.

¶ Of perfect Good.

*Pitlagoras.*

Of all such store of riches as  
by right we gods do call,  
The vertues of the soule be best  
and richest gods of all.

¶ Of the vwearinesse of Nature.

*Hermes.*

There is nothing so perfect good,  
so pure of perfect wile,  
But tract of time doth cause vs loath  
and vterly dispise.  
For such is foolishnesse of man,  
that that which most he may,  
He least esteemes, but that which least  
he holdeth for a pray.

¶ Of Abstinence.

*Socrates.*

As men be wary to receiue,  
and daintie for to take

Unholosome meates, least that their  
of bodie should aslake. (health)

So likewise should they warily  
from vice and sinne abstaine,  
That they therby may likewise shunne  
the soules eternall paine.

¶ How to see and perceiue folly in a Man.

**A** When a foggie miste doth hide  
the faire and pleasant beames  
Of Titans beautie, and obscures  
the skies with pitchy streames,  
Eche forme therein moze greater seemes  
and fuller doth appeare,  
Than when such foulness woꝛne away  
the skies be cleane and cleare;  
So likewise vice that settled is  
and noddled in the heart,  
Is most perceibde in vggly wzath  
when furie playes his part.

*Socrates.*

¶ Of the lasie Life.

The lingring lasie life wherin  
to much of ease dependes,  
Is most vnreadie to forbear  
when fortune backward bendes.

*Aristo.*

¶ How to make of foes Friends.

Either with mekenesse ouercome  
the man which thou hast made  
Thy foe, or else with benefites

*Plato.*

If thy.

his

## The Closet

his enuie ouer lade.

¶ Howv to disclose our secretes.

*Zenophon.* To such as well thou knowst with ease  
thou mayst thy trust repose,  
But to the man to thee vnknowne  
no secrete doe disclose.

¶ Howv to Trust.

*Dioge.* To try and then to trust, thou maist  
in trusting thinke thee syre:  
But first to trust besoze thou try,  
repentance will procure.

¶ Of Pride.

*Alex se-  
uerns.* Of yong men pride should be eschewed,  
of olde men pride disdaynde:  
And last, of all men pride suspect  
and carefully restrainde.

¶ Of the eyes Offence.

*Cicero.* The eye could neuer once offende  
if ruled by the minde  
It were, but deale aright in that,  
which duetie hath assignde.

¶ Of fruitlesse labor.

*The sill.* Attempt not diuers things at once  
for they will all decay  
Through disagreement of themselves,  
and thou shalt haue no stay.

¶ Of deliberate speaking.

*Zenophon.* First thinke, then speake, & last fulfill,



let words be ruled by thought :  
And after words, imploy thy will  
that promise may be wrought.

¶ Of vvorlly Pleasures.

The worlby man, that seeks for sonde *Hermes.*  
and worlby baine delight :  
Doth hunt a shadow, which is some  
disperit and out of sight.

¶ Of aduice in all things.

The man which wisely takes aduice *Titus Li-*  
in euery worke or dede :  
Shall neuer line for to repent *nius.*  
nor to bewaile his neede.

¶ Of vvittes exercise.

As brasse or Steele do glister more *Plato.*  
in beautie of their kinde,  
The more that they be worne, & more  
to brightnesse are inclinde.  
So wits which exercised be  
and practised with good vse,  
Are taught the more to goodnesse, and  
are kept from all abuse.

¶ Of Malice.

As he that wounded is, doth line *Hermes.*  
in great disease and paine :  
So likewise, he is sicke in soule  
who malice beares in braine.

## The Closet

¶ Of reason and Knowledge.

*Plato.*

Like as a capitaine rules his hoste  
denoyde of any strife,  
So reason knit with knowledge, leades  
and guides the happie life.

¶ Of VVisedome.

*Hermes.*

Enen as a plough doth rote the thornes  
and thistles from the ground,  
So wisdome purgeth euery place  
where vice doth most abounde.

¶ Of Golde.

*Pithago.*

As by the touchstone golde is tryde,  
so man is tride by Golde,  
The which directly doth his price  
and balne well vnfolde.

¶ Of Advancement.

*Iustinus.*

By nature all men squall be,  
by fortune some aduauunst,  
And some suppress: let him therfore  
whom fortune hath enbaunst,  
In his supremacie beware  
and wisely be aduise,  
Least that in midst of loftie fate  
his fortune be despise:  
For who by fortunes fauor gets  
to liue in happie plight,  
By fortunes anger is addit  
to purchase fortunes spight,

¶ Of

¶ Of Hope and Life.

Hope is in life and life, must die  
which hope must thinke vpon  
In life, for when the life is past  
the hope is also gone.

*Justinus.*

¶ Of Knowledge.

That realme in pouertie doth liue,  
in famine and in dearth,  
Wheras intelligence is scant,  
the king of heauen and earth,

*Socrates.*

¶ Of a vicious Man.

Like as one bzaunch of any tree  
if it be set on fire,  
Will kindle all the rest therof  
presuming to the hier,  
Euen so one wicked man with vice  
corrupted, will defile  
A great conuent, except he sone  
be put vnto exile.

*Socrates.*

¶ Of Enuie.

The greatestt poyson of despight  
and enuie most is otwde,  
To those on whome the benefites  
of fortune are bestowde.

*Seneca.*

¶ Of Wine and Women.

That man the which in women hath  
and wine his chiefe delight,  
Can neither store possesse, nor helth,

*Cbilon.*

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corrupted, will defile  
A great conuent, except he sone  
be put vnto exile.

*Socrates.*

¶ Of Enuie.

The greatestt poyson of despight  
and enuie most is olde,  
To those on whome the benefites  
of fortune are bestowde.

*Seneca.*

¶ Of Wine and Women.

That man the which in women hath  
and wine his chiefe delight,  
Can neither store possesse, nor helth,

*Cbilon.*

The Closer

noꝛ wit, noꝛ manly might.

¶ Of Foresight.

*Zenophon.* To see it is a common thing  
which most men do retaine:  
But to foresee, a seldome thing,  
which sight is in the braine.

¶ Of superfluous Praters.

*Socrates.* As emptie vessels lowdest sounde,  
and make the greatest noise:  
So simple wittes do most abounds  
to prate with lowdest voyce.

¶ Of enuious men.

*Socrates.* Euen as a sicke man healed is  
and cured of his soze,  
By vertue of the medicine good  
which Physicke doth restore:  
Likewise of enuious men the hote  
and great consuming rage,  
God lawes with remedie do serue  
seuerely to allwage.

¶ Of hastie attemptes.

*Socrates.* The greatest foolishnesse in men  
which is the greatest fault,  
Is hastily without remozse  
his doings to assaulte:

¶ Of things surpassing our capacitie.

*Protag.* It is a follie for a man  
and thing exceeding braine,

In waighie matters which surpasse  
his wit, to vse his paine.

¶ Of the greatest shame.

Of all reproch or infamie *Socrates,*  
it is the greatest shame;

An olde man for to be vlearnd  
which most deserueth blame.

¶ Of a Foole.

A brutish beast moze better is *Marcus Aureli,*  
vnto a common welth;

Than is a foole, whose simple wit  
can further no mans helth:

For Oren laboz on the earth  
and Asses serue our neede;

But foolles deuoyde of fruitfull sense  
can do no such good dede.

¶ Of tender Age.

What thing a man in tender youth *Enripides,*  
hath practised in vze,

He shall retaine the very same  
in age till death be sure.

Who therfoze in his age would faine  
be glad good fruites to mowe;

Must in his youth apply himsele  
good hole some seedes to sow.

¶ Of Death.

Death is a thing which no mans wit *Pithago.*  
can compasse to eschew,

And

## The Closet

And therefore should the lesse be feared  
because the same is true.

¶ Of Sorowve:

*Marcus Aureli.* Solve to solitarinesse  
is Cousin, and the heire  
To bitter desolation  
and comfortlesse dispaire.

¶ Of a sad Countenance.

*Socrates.* A greuous countenance doth bewray  
the sorowes of the heart,  
And shewes the spite to be intwaypt  
in griefe and inward smart.

¶ Of Obedience.

*Hermes.* Of every qualitie the which  
commoditie doth bring,  
Obedience sonest loue obtained  
befoze erbe other thing.

¶ Of Charitie.

As fire is an instrument  
which many things invade,  
Befoze they can receiue their ends  
or thozowly be made,  
So charitie determines still  
the truth of every deede,  
That therewithout no honest worke  
or thought may once pzoceede.

¶ Of the tongue or vvordes.

*Socrates.* By the disposing of the tongue  
there



there is a tryall true,  
 To knowe how the disposer can  
 his fleshly lustes subdue,  
 For he that can not bydle wordes  
 according as he list,  
 hath much lesse power to bydle lustes  
 or appetites resist.

## ¶ Of contented Riches.

He is not rich which hath great store *Socrates.*  
 but he which is content,  
 Whose state decayeth not, although  
 his riches cleane be spent.

## ¶ Of good aduice.

As a Physitian can not cure *Hermes.*  
 nor heale his patients soze,  
 Except the cause of his disease  
 he thoroughly knowe before :  
 So can no man imparte aduice  
 or counsell well to thee,  
 Except the full of thy complaint  
 he do peruse and see.

## ¶ Of vvorldly Care.

He is not wise which well hath knowe *Pithago.*  
 this world he must depart,  
 And yet to vvorldly things imployes  
 his care and painefull hart.

## ¶ Of the vvorlds misery.

In this same bale of misers, none *Seneca.*

can

The Closet

can perfect rest attaine,  
For yet enjoy, though he haue reapt  
the profit of his paine.

¶ Of a Kings duetie, vwritten by

Claudianus a famous

Poet.

Seneca.

Though that thy power and prowes  
vnto the worldes end, (stretch  
And thzough at large in every place  
and prouince do extende :  
And though thou rulest the heuy charge  
of rich Arabias might,  
Of Seres, Medea, and the rest  
and hast in India right :  
If feare thy honoz interrupt,  
or small things thee offende,  
Or to desire which is corrupt  
thy fantasie do intende,  
Thou art in bondage as a slave,  
thy honoz then both fall,  
Thy glozy and fame suppressed is  
and thine defaced all.  
And thou shalt rightly be esteemed  
as worthy for to reigne,  
When thou art ruler of thy selfe  
and flyest all disdain.  
For euill custome had in vye

both

both bring in filthy use:  
That vertue cleane refused is  
and brought into abuse.  
And wanton licence both intend  
great folly to allure,  
And still pursuite of wanton sects  
doth wantonly procure.  
Set not thy fancy therefore still  
to live in great delight:  
Least that thy foolishnesse of will  
do worke thee further spight.  
And if that lust or hasty wrath  
thy stomake do assaile:  
Subdue occasion, which subdueth  
thy selfe shall then preuaile.  
What thou maist do crane not to know,  
but what becomes thee best:  
Kepe courage low, and always thinke  
that measure is a feast.  
Loue well thy subiects, and provide  
the meaneest to mainteine:  
Deuise thy welth, and let them all  
be partners of thy gaine.  
Be not addit to parcialnesse,  
except it do pretend  
Thy whole estate of commons all  
and people to defend.  
For by example of thy selfe

they

## The Closer

they be enformed all:  
 And both in vertue and in vice  
 with the they rise and fall  
 For lawes and statutes haue no forces  
 nor any thing p̄uayle:  
 But as a ball the people turne  
 which enery way doth saile:  
 And if the ruler in his life  
 and liuing be not stable:  
 Both lawe and counsel some are change  
 and turne into a fable.

¶ Of meeke witted men.

*Hermes.*

It is a seldome thing to finde  
 though labour long to finde  
 A man that doth abound in witte  
 and therewithall is meeke.

¶ How to know a wise man.

*Seneca.*

A wise man well may be discerned  
 by slacknesse vnto ire,  
 And by refrayning of his will  
 and bydoling his desire:  
 And by the little pride that he  
 conceiuech of the same  
 O good report referd to him,  
 though he deserue the same.

¶ Of honoure and riches.

*Diogenes.*

Riches moues a wanton will  
 and lecherousnesse prouokes:

And



And honour, worship and renowne,  
of malice be the clockes.

¶ Of a good Lawe.

A lawe wel made with good aduise,  
is a most happy thing:

*Socras.*

A standerd staying right and truth  
and an unmoystall king.

¶ Of the prooffe of good counsell.

The man which counsels other well  
vnto himselfe doth gaine

*Socras.*

A good report and pleasant praise  
fo; such his happy payne.

¶ Of well doing.

If thou wouldst labour to do well  
indeuoure to do so,

*Marcus*

As thou therefore mayst spighted be  
of him that is thy foe.

*Anre.*

¶ Of Ignorance.

The mā that knowes not what he seekes  
in seeking that is scant:

*Socras.*

Can neuer know to find the things  
the which his case doth want.

¶ Of euill life.

The man deserues not fo; to liue  
whose life doth not intend:

*Diogenes.*

To seeke fo; vertue, and prouide  
his vice fo; to amend.

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*Alex. sc.  
Nerius.*

¶ Of learning and knowledge.  
The gayne of knowledge, and the p[ro]fite  
of cunning skill doth stay :

When substance failes, & goods decrease,  
and fortune flits away.

*Marcus  
Aure.*

¶ Of scornefull men.  
A scornefull man can nere be good  
or perfect faithfull friende :

But wauering still, p[ro]uokte by pride,  
as time will p[ro]ue in end.

*Aristot.*

¶ Of Libertie.  
Where libertie doth ouerflow,  
it is hard the hart to tame :

But that affection will be bolde  
for to thure the same,  
P[ro]uide therfore to b[ri]dle will  
and appetite in time :

Least after custome thou be baakte  
and nosled in thy crime.

*Pinhago.*

¶ Of Friendship.  
A man may many friends retayne  
and louers not haue skant :

And yet when cause doth raise a p[ro]fite  
he shall of friendship want.

*Plato.*

¶ Of Discorde.  
Euen as a little sparke of fire  
p[ro]ceedes to greater light,  
If it app[ro]ch to place where wind

recouers

reouereth by his might: *10 p*  
 So discord secretly begon or this shall  
 perleuening moze and moze, *all yds*  
 Till at the last appere in sight *in sight*  
 though it was hid befoze.

¶ Of Concord.

That realme oꝝ place which is aduente *Pythagoras*  
 with concord and with peace,  
 By force must prosper, and small thyngs  
 do grow to great increase:  
 But where these two abandond be,  
 there both abound decay,  
 And great and mighty matters melt  
 and dash cleane a way.

¶ Of frequenting thy friends house.

Vaunt not to much thy kinsmans house *Aristip.*  
 foꝝ that doth hatred moue,  
 Noꝝ tary not so long from thence  
 foꝝ that suspectes thy loue:  
 But vse a meane therein, and so  
 thou friendship shalt maintaine,  
 Foꝝ it is good foꝝ to receiue,  
 but not inroch a gaie.

¶ Of Vowes

Spake little vowes, but if a cause *Pompeius.*  
 compell thee vowes to frame:  
 With earnest diligence provide  
 foꝝ to perfoꝝme the same.

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¶ Of superfluous curiosities.

*Plato.*

Be swifte for to subdue the vice  
thy stomake both assault;  
But slowe to sake and vnderstand  
or search of others fault.

¶ Of good and ill.

*Hermes.*

There is but one especiall way  
that doth to goodnesse leade;  
To ill a thousand pathes pertaine  
which inconuenience breede.

¶ Of the diuersitie of disceits.

*Seneca.*

As diuers popsons disagree  
in practise and in bre,  
So much that one can well suffice  
the other for to cure;  
So likewise vices and disceits  
in their effect disceit,  
And be as diuers to defraude  
and diuersly be spent.

¶ How to purchase fame.

*Pythagoras.*

If that thou seekest to obtayne  
a good report or fame;  
Thou must attempt such vertuous deedes  
as may deserue the same.  
And if thou knowest a man hath got  
as wo thy great dispraysle;  
To get thy selfe a better name  
thou must anoyde his wayes.

¶ Of



¶ Of an euill wife.

None is so perillous a foe  
which fiercly maintayns strife:  
Vnto a man, as is a shrew  
or else an euill wife.

*Marcus  
Aureli.*

¶ VVhat best becommes a woman.

The needefull vertues that behoues  
a woman to retayne:  
Is for to brydle raging lust  
and tickle tongue restrayne.

*Horace.*

¶ Of Gentlenesse.

The man that vseth gentlenesse  
in his superioure state:  
Can neuer crape an ill report  
nor shame, nor purchase hate.

*Aristot.*

¶ How to instruct youth.

Like as the men which bryng by coltes  
and wanton hoxses tame,  
Vnto the bit and brydle first  
do chiefly trayne the same:  
So they that youth instruct, must first  
if they would haue them broken,  
Teach them to moderate their tong  
and leaue their eares wide open.

*Seneca.*

¶ Of well doing.

As thou wouldest other men to worke  
thy welth and not thy payne,  
So do to them, and deale aright

*Alex. se.  
METH.*

## The Closer

with other men agayne.

¶ Of VVine.

*Socrates.*

By wine the beauty is deface  
and age deformed more,  
And that soz got which crift was had  
and kept with warie floze.

*Plute.*

¶ Of a licentious tong.  
A tong the which of wickednesse  
doth babble out his fill:  
Is a sustayner of the lust,  
and nozither of will.

*Hermes.*

¶ Of goodes ill gotten.  
The treasures which a man by fraude  
and falsehode doth augment,  
By such collusion ill are got  
and wo2ser are they spent.

*A ship.*

¶ Who therefore to be ri che in floze  
doth purpose and intend,  
Ought truly riches soz to winne  
and duey them to spend.  
¶ Of foule language.  
The man which is of bentic full  
and bitters fylthy breath,  
Doth drawe a sword compact of lead,  
out of an puerie sheath.

*Cicero.*

¶ Of Lust.  
If thou wouldest think of man, how much  
his nature doth excell,

Suppre

Supposing thus, thou shouldest perceiue  
and vnderstand it well,

How much vnnaturall it is  
for man for to abuse  
Himselfe by lust, and how diuine  
the same for to refuse.

¶ Of a fooles good fortune.

There cannot be a thing which man  
may suffer more with payne, *Socrates.*

Or matter harder to forbear  
or lesser to sustayne:

Than for to see a foole aduanc'd  
or sit in his estate,

Whome foolish fortune hath inhaunt  
to vnderfurne fate.

¶ Of the pleasure in money. *Plutarch.*

It is a pleasure perilous  
which worketh heavy spight,

For man to pleasure in his goodes,  
or money to delight.

For none is in a surer state  
or hath lesse cause to craue:

Than the contented, whome it doth  
suffise the least to haue.

¶ Of man and money. *Pitago.*

It is a better thing for man  
of money for to want:

Than that the money should abound  
O. b. and

## The Closet

and that the man be scant

¶ Of the end.

*Secret.*

The end of every thing is purpose  
and triall of the same,

And the beginning must forecasse  
the things a man would frame:

If therfore thou wolost haue thy worke  
to grow to frutesfull end,

Thou must begin with willing hearte  
the things thou dost pretende:

For the beginning is the chiefe  
whereto thy wildest payne

Must be referd, but still the end  
is hardest to retayne.

¶ Of Authoritie.

*Pitago.*

Desire not with haughty minde  
to rule and beare a sway,

Before thou learned hast the skill  
and cunning to obey.

¶ Of Time.

*Seneca.*

The man that trusteth vnto time  
is ere beguiled still:

Let therfore no time passe to farre  
but guide it by thy will.

¶ Of a dissembler.

*Marcus*

*Aureli.*

The mothes corrupt þe clothes, & worms  
with canker pearce the bone:

But one dissembler may beguile  
the



the totall world alone.

¶ Of Aduisement.

To take aduise ment is a good  
and requisite delay: *Alex. Se.  
herm.*

Whiche maintaines profite, & preserues  
indeuours from decay.

¶ Of the Body.

The fairest body liues in earth  
if it be wayde aright: *Cicero.*

Is nothing but a dunghill clad  
with coloures of delight.

¶ Of counterfeyt things or fraude.

Nothing which counterfayted is  
illusion so can faine, *Anla  
Gellius.*

But to his proper substance will  
in end retourne againe:

Do therefore nothing with disceite  
nor by dissembling trade,

Least that whe time betwixt, the same  
vnto thy blame be made.

¶ Of souldiers dewty.

It doth behoue a Sculdier be  
in battaile or in fight, *Zenophon.*

That he do trust more to his witte  
and policie than might,

For witte in skymish profites far  
and warres doth more pzenaile,

Wha strength of thousands which by force  
great

## The Closet

great daungers may assaile.

¶ Of vice or wickednesse.

*Zenophon.* Let neither once thy hands to worke,  
nor harte, nor yet thy will,  
So thinke, nor yet thy eares to heare,  
the thing is naught and ill.

¶ Of the harts disease.

*Alex. se-  
NORM.* The harte is neuer better so much  
nor so severely paynde,  
As when by force from wished things  
the stomake is restrainde.

¶ Of a Friend.

*Anacar.* A friend can nere be knowne, but when  
occasion doth require,  
For in thy welth ech man will crouch  
and creepe to thy desire.

¶ Of Idlenesse.

*Anacar.* Idlenesse is obliuing men  
a grave, and doth supply  
The sepulture, wherein the mind  
and body both do dye.

¶ Of Curiositie.

*Socrat.* Presume not ouermuch to cheeke  
nor curiously to blame  
Another man, least to thy selfe  
thou purchase more besaine.

¶ Of vicious rulers.

*Socrat.* Like as a broken creaked shippe  
the

The which both water drinke,  
 Not only drownes hir ſelfe, but all  
 that are in hir do ſinke,  
 And thereby goodes and ſhippe and men  
 are brought vnto decay,  
 And nothing for the ſoyce of waues  
 can get to ſcape away :

So rulers which abound in vice,  
 as wickedly intend

*Hermas.*

To bring themſelues and ſubiects all  
 to wrecke and emill end.

¶ Of man and his ſoule.

The moſt exceeding thing in earth  
 is man, that God hath made,  
 Whole ſoule his chiefest riches is,  
 for all things elſe to vade.

*Hermas.*

By which he imitates the truth  
 and iuſtice doth aſſigne :

And is prouoked to the things  
 immoyſtall and diuine,

¶ Of worldly men.

The man that to the world is bent  
 with him it cannot ſaple,  
 But one of theſe enſuing things  
 his ſtate doth ſtill aſſayle :

*Secret.*

Either diſpleaſure of his God  
 to purchase or obtrayne :

Great ſpite of mightier men than he

which

## The Closet

which is a frutelesse gayne.

¶ Of a happie realme.

*Plato.* Most happy is that realme oz place,  
that citie oz that towne:

¶ Wherein a gouernoure doth rule  
which vice suppresseth downe.

¶ Of mercie and iustice.

*Marcus* If that a king be mercifull  
*Anselmus.* his state shall prosper wel,  
And get him succoure in his neede  
bycause he is not fell:

And if he iustice do frequent,  
his state shall not decay:

But for his wisdom be beloued  
and beare continuall sway.

¶ Of the auncesters.

*Marcus* The honour of the auncesters  
*Anselmus.* and their deserued fame:  
Do leane their children after them  
great treasure by the same.

¶ Of frendship and iustice.

*Zenophon.* No frendship nor no iustice may  
be well retained of those:

¶ Betwixt whome nothing common is  
but be as vtter foes.

¶ Of VVisedome.

*Plato.* If that thou wouldest to euerie thing  
adioine the thing is fitte:

Thou



**T**hou must indeuoure to adioyne  
some wisebome to thy witte.

¶ Of wise men.

**A** wise man wisely must suppose  
and ponder so in all:

*Aristot.*

**W**hat he may thinke his erreure great  
but wisebome very small.

¶ Of Learning.

**I**t is no shame for any man  
though age his yeres pcelle:

*Isocrat.*

**T**o learne, or take an offered thing  
in neede, or in distresse.

¶ Of Instruction.

**I**nstruction given vnto a foole  
or one that is vnwise:

*Protag.*

**D**oth make him stiffer in conceite  
and sonder in deuise.

¶ Of truth and erreure.

**W**hen erreure is bewrapde by time,  
and wilfulnesse discribe:

*Plato.*

**W**hen both the truth appeare the moze  
by such a lucky tide.

¶ Of fooles and wise men.

**A** foole in felowship of fooles  
is hardly to be showane:

*Marcus  
Aureli.*

**A**nd wise in wise mens company  
is scantily to be knowne.

¶ Of

## The Closet

¶ Of Ignorant men.

*Socrat.*

The boldnesse which vnskillfull men  
retaine in their conceit :

Is that which most doth let their wittes  
and them of skill defeate.

¶ Of feare or doubt.

*Marcus*

There is nothing so certaine thought  
or counted so much sure :

*Anreli.*

But feare in hope doth some what doubt  
the same for to procure.

¶ Of Feare.

*Marcus*

Where feare abounds, or doubt disturbs  
the heart, no quiet plight

*Anreli.*

Can rest therein, but it abates  
the courage and the might.

¶ Of Vertue.

*Plutarch.*

Except that man be wholly bent  
and vnto vertue pfect :

He little differs from a swine

or else a brutish beast.

¶ Of good men.

*Socrat.*

It is the propertie of good men  
not only to be glad

At their owne welth, but when the like  
of other men is had.

¶ Of an euill life.

*Anaxa-*

*goras.*

That man doth leade an euill life  
which many do bewayne,

Reioycing

Reioysing at his death or herme  
or when his state doth faile.

It is the greatest sinne in earth  
for man to seeke a praise,

By fained vertue and deceite,  
and fraude to guide his wayes.

¶ Of goodnesse and vickednesse.

As to the good their goodnesse is  
a requisite rewarde,

*Hermia.*

So euill men, their wickednesse  
doth seeme to punishe harde.

¶ Of faithfulness and truth.

We readie to retaine the truth  
and faithfulness to holde,

*Socrate.*

For he that is a faithfull friend  
is better much than golde.

¶ Of Loue.

Loue well, and louing well be bolde  
to seale it in thy blood,

*Plato.*

For vertue boyde of loue, may not  
be pure and perfect good.

¶ Of Charitie.

Charitie is of such effects  
if thou it wisely scan,

*Solon.*

That therewithout no mortall might  
can be a perfect man.

¶ Of a liberall heart.

It is the proper tie of him

*Seneca.*

that

that

## The Cloſet

that hath a liberall heart,  
Rather to craue a good renowne  
than money haue his part.

¶ Of giuing and receiuing.

*Titus Li-*  
*nus.*

If thou receiue a benefite,  
Do thankfully requite,  
And ſeeke to giue againe to him  
according to thy might:  
And when thou givest, be content  
the same ſoz to beſtow,  
And ſo in giuing ſhalt thou finde  
the gaine to thee will growe.

¶ Of a faithfull Friend.

*Marcus*  
*Aureli.*

The friend that is a faithfull friend,  
and mindes a true pretence,  
Is he who quickly can forget  
and pardon an offence.

¶ Of the wilfull Man.

*Plato.*

The man that to his wilful will  
is wilfully inclinde,  
Is likewise bound the wyath of God  
as beheimently to finde.

¶ Of Enuie.

*Plutarch.*

Like as no shadow can be ſeen  
in place where is no light,  
So where as welth aboundeth not  
no enuie thewes deſpight.

¶ Of



¶ Of Threatning.

It is a womans fantasie  
and point of follie great,  
For man by hote outrageous words  
his enemy to threate.

*Pythagoras.*

¶ How to delay spight or grudge.  
The man which reasonable is,  
and sober in request,  
May soon appease his foes despight  
and set his hart at rest.

*Pythagoras.*

¶ Of yvarinesse.

A man with warinesse his deeds,  
and woꝝkes must wisely vse,  
Least for his foe he take his friend,  
and friend for foe abuse.

*Pythagoras.*

¶ Howe to praise.

Praise not to much lest thou hast neede  
thy praise for to rebelle,  
Learne therfore little for to praise,  
but yet to dispraise lesse.

*Marcus  
Aurell.*

¶ Of Sorowve.

There is no torment nor disease  
which doth so fiercely rage,  
But tract of time with easie proofe  
may make the same aswage:  
And every griefe that doth vpholde  
a damage or a paine  
By patience well forborne, in ende

*Hermas.*

## The Closet

will turne vnto a gaine.

¶ Of vaine Glory.

*Dioge.*

It is a foolishnesse of man  
to chalenge for his part  
A praise, the which to other men  
is due by their desert.

¶ Of the misers Sorow.

*Mareus  
Anseli.*

None moztall moze in cares is frownt  
and sorowes is ystost,  
Than is the auaritious wretch  
when he his goods hath lost.

¶ Of Maisters.

*Alex. se-  
nerus.*

The gentlest maisters commonly  
which gentlenesse frequent,  
Haue seruants which be contrary  
of nature and intent:

But sturdie maisters do compell  
the same to bowe at becke,  
And euery little winke pretends  
to them a fearefull checke:

But if thou wouldest retaine to this  
a seruant which should vse  
Thee well, thou likewise must beware  
least thou do him abuse.

¶ Of Seruauntes.

*Socrates.*

A seruant, both in word and deede  
ought quely to obey,

*Thel*

Their maisters, pondzing well toherin  
a seruauntes state both stay.

¶ Of Labor and Custome.

If thou thy selfe to laboz and  
to trauell wouldest inuize,

Thou must inforce to customes course  
thy stomacke to allure.

*Alex. se.  
NERN.*

¶ Of a vvomans Ductie.

A Woman if she would auoyde  
an ill suspitious name,

Must sone be readie to conceiue  
of euill things a shame :

And in hir speach for to be slow,  
yet temperate in tong,

And wise of wit, and in hir deedes  
to offer none a wzong:

And sober in hir gestures all  
and conuersation meeke,

And lowe of heart, but of disdain  
and enuie for to seeke :

And stedfast in hir promise made,  
and constant in hir loue,

That nothing may distemper it  
or cause it to remoue :

And in correction pitifull,  
regarding well hir life,

For these adorne the virgins state

*Alex. se.  
NERN.*

## The Closer

and beautifie the wife.

¶ Of Thankfulnesse.

*Alex. Se-  
neca.*

It is a common needfull thing,  
and every bodies part,  
For to be gratefull to his friend  
and haue a thankfull part.

¶ Of the Husband.

*Socrates.*

The best behauiour that both mone  
a woman to be chaste,  
Is for hir husbände to conceiue  
no ielousie in hast:  
But to be true and chaste himselfe  
and constant in his minde,  
And by example all these things  
in hir shalbe assigne.

¶ Of good and wise Men.

*Plato.*

That man may well be counted good  
and be esteemed wise,  
Who doth refoyme his wanton tongue  
vnto his good deute.

¶ Of Silence.

*Pithagoras.*

By silence the discretion of  
the silent, thou mayst deeme,  
And silence vsed in a sole,  
doth make him wittie seeme.

¶ Of Flatterie.

*Seneca.*

Neither inuideo to ensue  
a flatterer for to be,



For that thy selfe be not abused  
by flatterie likewise see.

¶ Of Scorne.

Scorne not another man for that  
he falleth to decay,

*Cicero.*

Do both sustaine unhappie chaunce  
when fortune listes away :

But take thou heede by his mishap  
to fall in like annoy,

That thou by his unluckie fall  
may maintaine more thy ioy.

¶ Of haucie mindes.

The haucie mindes that do ascende  
aloft to seeke renowne,

*Plato.*

Are most by fortune overtholwne,  
and cleane suppress'd downe.

¶ Of Drunkennesse.

To be in the foule defaced foine  
of drunkards beastly vse,

*Aristotle.*

Is readiest meanes for to allure  
the minde from such abuse.

¶ Of Couetousnesse.

Like as a member which is vext  
with itch or such disease,

*Pinarth.*

Hath alwayes neede for to be clawde  
the itching to appease,

Even so the minde with avarice  
infected and molest,

*Villy.*

*Ex.*

## The Cloſer

Except it ſtill receive a gain,  
is neuer at his reſt.

### ¶ Of Death.

*Seneca.*

Death to the ſorrowfull is life,  
and to the welthy griefe,  
And yet to euery man by faith  
it is a good reliefe.

### ¶ Of Inſtruction.

*Homerus.*

Thou oughtſt as much for to eſteeme  
the man that teacheth thee  
One word of wiſedome, as the man  
promoting thy deſpight.

### ¶ Of Expences.

*Seneca.*

Expences ſmall frequented much  
bring pouertie in haſt,  
Learne therfore warily to ſpende,  
but nothing for to waſt.

### ¶ Of Subſtance.

*Pythagoras.*

The greater welch a man retaines  
of ſubſtance or of Roze,  
The leſſe aſſured is his ſtate,  
but the vncertaine more.

### ¶ Of Triall.

*Thales.*

Indeuor for to trie thy friends  
before thou art in neede,  
And ſo thereafter to diſpoſe  
through triall ſuch thy deede.

¶ Of

¶ Of Dissembling.

Denise not for to seeke thy selfe  
the same for to pretende,  
To which occasion may approue  
the contrarie in ende.

*Thales.*

¶ Of Friendlinesse.

If thou wouldst get a prop to the  
or gaine thy life a stay,  
Thou must be ready for to helpe  
another in decay.

*Cleobulus.*

¶ Of Importunatenesse.

Be not importunate for ought  
thy fanthe may not get,  
For let thy wit nor power assault  
the matters be too great.

*Chilon.*

¶ Of mortall Vexation.

All things which mortall men desire  
by paine they are attainde,  
And with great care when they are got  
they likewise are restrainde,  
But when occasion doth commaunde  
they should therfrom depart,  
Then is the greatest sorrow grieffe  
and dole in the heart.

*Cicero.*

¶ Of good fame.

A worthe fame so splendant is  
and beautifull of light,  
That though in darknesse it be shound

*Ptolome.*

## The Cloſet

it can not leſe his might.

¶ Of Learning.

*Geleſius.*

Learning is vnto the good  
a guider of his will :

But to the wicked as a ſpurre  
promoking him to ill.

¶ Of the tongue and the heart.

*Marcus*

*Aureli.*

It is a common thing, that when

the ſtomake well is pleaſed,

The tong doth laboꝝ more thā thought,  
whereby the heart is eaſed:

But when the heart in heauy plight  
ſome ſozrowe doth ſuſtayne,

The tongue can not expreſſe the care  
which lieth in the bꝛayne.

¶ Of the apparell and ſpeech.

*Pubazo.*

If that in ſilke or ſattins fine,

or golden bꝛaue aray

Thou decked art, deniſe thy ſpeech  
to beare as equall ſway:

For eyther thou ſhouldeſt frame thy words  
according to thy guiſe,

Or elſe thy garments to thy words  
thou equall muſt deniſe.

¶ Of ſuperfluous talke.

*Seneca.*

Even as a veſſell neuer can  
be full, if it do leake

Or doth runne out, but ſtill decays.

and



and moze and moze doth breake:  
Do such as prate and babble still  
and neuer do giue care,  
Can neuer wisdom learn, because  
they neuer seeke to heare.

¶ Of flander and flatterie.

**O**f flanders well beware, and let  
thou flatters do despise,  
If to thy selfe thou purchase would  
to be accounted wise:

*Diogenes*

For neither tamed beast nor brute  
nor beast of sauage kind,

Do bite so niely, as this same  
doth pinch and payne the mind :

*Thrasymachus*

Whose clawes so teare and rankle all  
they do attayne to touch,

That better is it to be torne  
of beasts, than caught of such,

¶ Of the couetous man.

Such men as miserly do liue,  
to die it is their best,

*Socrates*

Because the longer that they liue  
the lesser is their rest.

For life doth leaue the couetous  
their substance to increase :

But death dischargeth them of care  
and lets them lie in peace.

¶ Of

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### ¶ Of Foresight.

*Plato.*

It is the part of him that seeks  
to be accompted wise,  
That he foresee his workes with good  
and diligent advise.  
And when as things in aduerse fate  
vnluckily do frame,  
It doth become the valiant well  
for to forbear the same.

### ¶ Of an Enemie.

*Pithago.*

Belware of foes, when they with close  
declare a flattering face,  
For then he most doth seeke thy harme  
in such a faying case,  
For serpents neuer bite so sore  
nor poysonously so sting.  
As when by soft and secrete sort  
they bite before they sing.

### ¶ Of the feare of death.

*Hermes.*

Wisedome by grace doth cause y<sup>e</sup> hartes  
of all men to dispise  
The feare of death, for ther without  
none mortall can be wise.

### ¶ Of Death.

*Socrates.*

Thou oughtest to perswade thy selfe  
that death is all mens hire,  
But yet no man can die so oft  
as some men do desire.

¶ Of

¶ Of the feare of God.

The feare of God so needefull is  
 of eche to be retaynde,  
 That therewithout no man is iust,  
 noz vice can be refrainde.

*Iesus fy.*

¶ Of life and Vertue.

The lesser time to liue a man  
 enioyes, the greater care  
 He ought to haue, soz to deuise  
 his vertue to declare.

*Dingo.*

¶ Of Feare.

It is his best whom many feare,  
 he many feare againe,  
 Least lacke of feare, be sometime cause  
 he do incurre a paine.

*Aristip.*

¶ Of Reprouing.

It is great vertue, and a thing  
 which eche man doth behoue,  
 To flae those faultes himselfe, wherin  
 he other doth reppone.

*Thales.*

¶ Of the vncertaintie of Time.

If thou determine soz to do  
 some good, do not delay  
 Till morow next, thou little knowest  
 what thing may chaunce to day.

*Pithago.*

¶ Of sinne.

Sinne pluckes thy soule from God by  
 and therfoze greatly feare, (force,  
 No

*Anachar.*

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To ſinne, bycauſe thy ſoule the ſhape  
of God ſhould rightly beare.

¶ Of a harde thing.

It is the hardeſt thing in earth,  
another ſoy to tame

The man that frownſed in his ſinne  
is neede in the ſame.

¶ Of a vayne thing.

*Hermes.* To be inquiſitiue of that  
which naught doth appertayne  
vnto thy ſelfe, doth well deſcrie  
that thou art very vayne.

¶ Of wilfull will.

*Marcus.* What doth it profite thee though thou  
*Aureli.* an expert tongue poſſeſſe,  
O ſenſe that rightly vnderſtands  
and rightly can expreſſe?  
O liuely witte or memorie,  
or perfect knowledge haue,  
O ſcience boyde of ignorance  
with all that thou canſt craue?  
O pleaſant ſtile and eloquence  
with euery matters ſkill,  
If there withall thou do retayne  
a wicked wilfull will?

¶ Of



¶ OF Miseric.

**I**f they be miserable men  
 which serue a cruell Lord,  
 From whom in time they may depart  
 though not with his accord,  
 How much more wretched misers they  
 which serue their vice and sinne,  
 From whome they cannot start nor flee,  
 but fastned are therein?

*Aristo.*

¶ Of good deedes done to the wicked.  
 The man that riches both bestows  
 vpon a wicked wight,  
 Doth giue a sicke man stoz of wine,  
 which works him further spight.

*Plutarch.*

¶ Of foolish ioyes.  
 It is a signe of corage weake  
 when man doth hunt the ioy,  
 The which in end and tract of time  
 doth turne to his annoy.

*Pitbago.*

¶ Of natures works.  
 No witte is able to deuise  
 to make the matter draight,  
 Which nature with deformednesse  
 and crookednesse doth fraight.

*Alex. Sen-  
 ecus.*

*Alex. Se-  
 necus.*

¶ VVherein honoure consisteth.  
 The right of honoure in the welth  
 of worship doth not rest,  
 But in the merites, which deserue

*Marcus  
 Aurelius.*

the

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The same to be encreast.

¶ Of Counsell taking.

*Cicero.*

Though great abundance of thine ease  
and welth thy state supply :  
Yet counsell profred vnto thee,  
in no wise do denie.

¶ Of riches left to a vvaster.

*Socrates.*

Like as an arrow which doth light  
vpon a stone by chaunce,  
Bicause the stone doth softnesse want  
is sozt therfrom to glaunce :  
Euen so the riches given to him  
which wanteth wary wit  
To rule the same, is given in vaine  
and is a gift vnfit :  
For by his negligence his store  
can take no tache nor stay,  
But by consumption is disperst  
and bzought vnto decay.

¶ Of the force of Riches.

*Plato.*

Euen as a golden bzidle set  
with perle or pzeious stone,  
Doth serue to garnish euery horse  
it is bestowde vpon :  
But can not make the horse to be  
of any better kinde  
Or corage, than if no such toffe  
vpon him were assignde.

So riches giuen vnto a man  
do betwisy his fate :

But haue no power to make him good  
oz better in his state.

¶ Of constant loue.

That loue is constant firme and sure, *Marcus*  
whereas two bodids be *Anre.*

But one especiall louing heart,  
which ioyntly both agree.

¶ Of gifts well imployed.

A liberall gifte imployed well  
doth yelo the giuer gayne :

*Aristot.*

But he that giues without remorle  
doth reape his proper payne.

¶ Of corrupt customes.

Whereas the customes be corrupt,  
there libertie should cease,

*Marcus*

For lewdnesse vsed ouermuch  
abuseth friendly peace,

*Anreli.*

¶ Of VVill.

Though will be bzidled with a coorde,  
and tamed with a whip,

*Alex. Sc.*

Yet will indeuours what he can  
out of his yoke to slippe.

*nerus.*

¶ Of a Friend.

Admit no stranger for thy friend,  
and warily eschew

*Aristot.*

The man vnknowne, for feare of that

which

which

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which thereof may ensew.

¶ Of Anger.

*Plato.*

Though anger nere so much a while  
with foolishnesse do rage,  
Yet easy tide in tract of time  
doth clearely it assuage.

¶ Of VVrath.

*Socrates*

And yet though wzath is stayde, & shame  
thereof will neuer cease:  
For wzath, reuenge, and angers thzall,  
do leade it in a lease.

¶ Of spite and enuy.

*Titus Li-  
nius.*

It is vnpossible for spight  
or enuy gaine to finde,  
For spight is cloakt befoze the eyes,  
and enuy cleane is blind.

¶ Of malicious wordes.

*Aristot.*

Malicious words discover all  
the malice of the mind:  
Let therefore reason rule thy tongue,  
so shalt thou fauour fynde.

¶ Of the trauels of life and death.

*Marcus  
Anreli.*

The trauailes of the lyfe are soze  
and painfull very streight,  
But yet paines of death are moze,  
and of a greater weight.

¶ Of Vertuse.

*Seneca.*

The frute of wisdom and the flour

of



of honour must be found  
In men, the which disposed well  
in vertue do abound:

For vertue farre excels the store  
of silver and of gold,

The which the enill commonly  
desire to haue in hold.

¶ Of truth and time.

Although thou mayst awhile kepe close *Plato.*  
thy sinne, and well prouide

That by thy subtiltie the same  
may scantly be describe:

Yet truth at last will cleane betray  
thy wickednesse in time,

*Plutarch.*

The which hath swozne for to detect  
each fallshode, sinne and crime.

¶ Of VVelth.

The purchasing of welth is not  
so pleasant to the hart,

*Aristot.*

As it is death vnto the same  
theresfrom for to depart.

¶ Of Vertue.

If that in vertue thou delight  
to vse thy busy payne:

*Ausonius*

The payne departeth, but the fruites  
of vertue will remayne:

But if thou pleasure in the thing  
which wicked is and ill,

A. y.

Thy

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Thy pleasure doth abate, but payne  
is bent to tary still.

¶ Of fayned friends.

*Socrat.*

The friends whome profite doth allure  
oz lucre doth encrease,  
When substance sayleth therewithall  
their friendlinesse doth cease:  
But friends which linked are in hart  
with faithfulnessse and loue,  
Pe feare, ne fortune, ne mischaunce,  
ne rigour may remoue.

¶ Of too much curiositie.

*Hermes.*

If thou woldst not thy trauell haue  
oz labour to be bayne,  
With no such secrete things whereto  
thy will may not attayne:  
For thou thy selfe and other none  
art causer of thy let,  
If that thy trauell may not reach  
thy labour for to get.

¶ Of striking.

*Pithago.*

If another thou meanest to strike,  
suppose thou woldst defend  
Thy selfe, if he to strike againe  
did purpose oz intend.

¶ Of churlish nature.

*Dioge.*

Of churlish nature churlish speech  
proceedeth by his kind,

But

But gentle speech in gentle hearts  
a man may lightly finde.

¶ Of the profite of a realme.

That king in realmes deserueth fame  
as worthy of renowne,

*Plato.*

Which doth deuise to raise vp right  
the wrong suppressing downe.

¶ Of wise mens loue, and fooles.

True loue betwixt the fellowship  
of wise men well may fall,

*Socrates.*

But not among the foolish route  
though folly be equall:

For witte by order goeth, and may  
by right agree in one :

But folly lacketh order so  
that concord can be none.

¶ Of the world.

With that the world vnsteddy  
doth often ebbe and flowe :

*Plinarch.*

It doth behoue the wise man well  
the very same to knowe,

And so to sayle when as the time  
is cleenly cleare and sayre,

As he may lodge in heauen when  
corrupted is the ayre.

¶ Of life and welth.

It is much better for a man  
this tedious life to lose,

*Marcus  
Aurelius.*

*I.ij*

*And*

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And ſo to riſe to richer welth  
than heart may well ſuppoſe :  
Than to eſcape the ſting of death  
and life ſo; to retayne,  
Which is implete with bearing griefes  
and ouerflowes in payne.

¶ Of Deceites.

*Plato.*

As they that fiſh with poiſoned baytes  
no proſite can attaine,  
Bycauſe they do corrupt the fiſhe  
with ſuch impoiſoned bayne:  
So like wiſe they that uſe deceites  
to purchaſe their deſire,  
Through their deceits infect themſelues  
and that which they require.

¶ Of VVomen.

*Marcus*

*Aureli.*

There is no creature vnder heauen  
that moze deſireth fame  
Than women do, yet that none leſſe  
indeuours ſo; the ſame.

¶ Of VVine.

*Secrates.*

By too much wine the witte and ſenſe  
is dilled and decayde :  
And by a buſy tatling tongue  
the ſecrates are bewrayde.

¶ Of a vicious man,

*Pithago.*

Like as a ſlie doth moze deſire  
ſo ſo;de of ſlinking meats,

Then



Thañ of the hollome healthfull herbes  
o2 swætest fo2 to eate;

So doth the vicious man require  
moze rather to attaine,

*Plato.*

The things be like vnto him selfe,  
than purchase spirituall gaine.

¶ Of Truth.

The man which bleseth truth, shall reape *Hermes.*  
by blage of the same,

Of most men fauoure and good will,  
and well deserued fame.

¶ Of an euill louer.

The euill louer which doth loue  
and loueth not aright,

*Pitago.*

Esteemes and loues his body moze  
than he regardes his spright.

¶ Of euill mens consent.

The close consent of euill men  
no perfect friendship is,

*Aristot.*

fo2 though they do agree in one  
yet is the same amisse:

Bycause that frendship of himselfe,  
is so surpassing pure,

That in ill things he neuer will  
his spotlesse kinde inure.

¶ Of priue benefites.

Like as a good phisition  
so seereatly doth heale,

*Aristot.*

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His patients soze, that he the same  
in curing doth not feele:

So should a perfect friend devise  
to woꝝke his friend againe,

In secrete sozte vnwares to him,  
when he dispaire in payne,

¶ Of speech and silence.

*Socrates.*

Both speech and silence they are good,  
if they be wisely vsde,

But both are naught and perillous,  
if that they be abusde.

¶ Of thankfulnessse.

*Seneca.*

If thou a profite doest receiue,  
oꝝ benefite doest find,

As well as in thy hande thou must  
receiue it in thy mind:

For he vnthankfull is who hides  
the friendship is bestowde,

And he vngratefull, who receiues  
and payes not that is owde:

But he doth least deserue to haue  
of profite any parte,

Who neither thanks noꝝ doth requite  
noꝝ pꝛints it in his harte.

¶ Of Furie.

*Aristot.*

The end of wrath oꝝ furious ire  
is much deserued shame,

Bycause that bidden good soꝝ recall

did not dispose the same.

¶ VWho liues in quiet.

No grieve can commonly frequent  
the man that is deuoyde

*Pithago.*

Of these foure things, but his estate  
is neuer once anoyde

If he abstayne from slouthfulnesse  
and pride, and slouth, and will:

For where the heart is full of these,  
there grieve remaigneth still.

¶ Sustayne and abstayne.

Sustayne and abstayne, sustayne grieve *Epictetus.*  
and abstayne from the same,

That either is inclinde to ill  
or may ingender blame:

¶ Of dispraising.

If thou pretend for to dispraise  
thou must indenuoure so

*Ouid.*

For to dispraise, that no man know  
thou dost dispraise thy foe.

¶ Of a King.

A king hath little cause to feare  
or for to liue in awe,

*Iustinian.*

But only for to dread his God  
and well obey his law.

¶ Of a wicked soule.

A wicked soule may be discerned  
by hating of the right:

*Pithago.*

A. v.

Because

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By cause it chiefly is inclinde  
to haue in lies delight.

¶ Of wise sufferance.

*Plato.*

**W**hen fate aduanceth by thy state,  
and thou in happy case  
Arte thoroughly pleased therewithall,  
set by in lofty place,  
keepe lowe thy courage, and beware  
of scozefulnesse and pride:  
Least thou discend to moze defame  
when fate hath this denide.  
And when in trouble thou opprest  
hast cause for to complayne:  
With patience stilly suffer that,  
and hope for welth agayne.  
For it is wisdom for to vse  
in every thing a meane:  
And neither too much to presume  
nor to dispaire to cleane.

¶ Of the worldes miserie.

*Marcus*

*Anselm.*

**I**t is a miserie to biew  
and penury to see:  
How in this world all mortall things  
in vaine compacted be:  
The fathers clime for to attayne  
hnto their children wealth,

And



And yet the childezen nought regard  
their fathers needefull health:

The fathers tediouslly prouide  
to yeld their childezen rest,

And yet the childezen both their payne  
and fathers do detest.

The fathers by their painfull toyle  
do get their childezen fame,

The childezen thanklesse do requite  
the fathers with much shame.

The fathers sometime die for griefe  
to see the lucklesse state

Of such their childezen, yet they thinke  
their fathers death too late.

And all the goodes the fathers reape  
with pensiuenesse and payne:

The childezen wilfully consume  
and kepe themselves no gaine.

¶ Of vanishing things.

Indeuoure not to get the same  
that soon will weare away:

But wisely ponder to possesse  
the things will nere decay.

¶ Of Suffisance.

Suffisance is the castell strong  
which keepeth wise mens wittes

From euil woorks, and iole thoughtes,  
and sonde and foolish fittes.

*Plato.*

*Pinbago.*

¶ Of

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### ¶ Of Death.

*Boetius.*

Death, neither shape noz noble birth,  
ne person doth esteeme :

But he indenours each thing like  
vnto himselfe may seeme.

### ¶ Of the mighty man.

*Philip.*

The man is mighty who with welth  
inde wde is very poze :

But he who wanting welth, is rich,  
that man is mighty moze.

### ¶ Of the conscience troubled.

*Aristot.*

The consequent oz sequele which  
doth follow after ill,

Is the veration of the sprite  
which then torments the will

### ¶ Of Measure.

*Seneca.*

Peruse what measure thou dost meate  
to other men, the same

Thou shalt receiue in woes, in welth,  
in honour, oz in fame.

### ¶ Of the auaritious miser.

*Seneca.*

The auaritious miser robbes  
himselfe of all his stay,

By cause his auarice chiefly tendes  
to take his fame away:

And when as fame doth little sayle  
oz once doth seeme to fall,

Both rest, and riches, and renowne

are

are ouerwhelmed all.

¶ Of Sensualitie.

Where sensualitie doth raigne,  
no reason can take place:

But order, reason, witte, and sense,  
it blindly doth deface.

¶ Of the world to come.

The man that glozie in this life,  
and that would eke procure

In life to come, his thoughtes & woꝝkes  
and dealings must be pure.

*Chilon.*

*Marcus  
Aureli.*

## ¶ Preceptes of liuing.

Be not to busy in the things,  
if fauoure to obtayne

Thou dost desire, which to thy selfe  
do nothing appertaine.

*Xenophon.*

Indeuoure not foꝛ to refoꝛme  
a soele inclinde to will,

Foꝛ thou shalt nothing profite him  
but woꝝke thy selfe some ill.

*Plato.*

Take hede of wanton womens baites,  
and wisely do beware,

Least sodainly thou be intrapt

*Socrates.*

in

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in their deceitfull snare :  
For nothing more if thou desire  
in wisdom to peruaile,  
That binders trauell spent therein  
or sojourneth it to faile.

*Theffile.* Accustome not thy selfe to wrath,  
nor seeke not to intyre  
The same, for it will be a blocke  
vnto thy selfe be sure,

*Propercius* If thou intend not to do good,  
yet bide so thy will,  
That it may neither once presume  
to do the thing is ill.

*Properci.* Thou duely oughtest for to iudge,  
or rather to suppose  
Thy selfe more weaker than the least  
or weakest of thy foes.

*Xenophon.* Beware least thou corrupt thy selfe  
or thine estate defile :  
And neyther let thy welth ne health  
ne bewty ther beguile,

*Xenophon.* Respect thy path with ready fote  
and than deuoyde of flight :

Thou



Thou shalt no perils once incurre  
but guide thy selfe aright.

Seeke not with harishnesse to haue  
thy matters done in hast :  
For when thy fantasie seemes to rouse  
thy matters fall to wast.

*Cleobulus.*

But rather to thy matters vie  
and trauels do extend :  
As thou by good sojourn maist bying  
thy matters to good ende.

*Cleobu.*

In euery feare dissolue thy doubt  
by counsell and aduise :  
For by the same the doubt will cease,  
but comfort will arise.

*Cleobu.*

And thou must wisely take the same  
as duty doth bequeere :  
In good forbearing of the woordes  
though they do thee reproue.

*Cleobu.*

Eschue the fellowship of him  
that hath no great desire  
To know himselfe, but bent to will  
is thzall vnto his yre.

*Dioge.*

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*Dioge.* If thou wouldst be a happy twight,  
a good and vertuous man,  
Be not a boulder which reiects  
the flower, and kepes the byan.

*Dioge.* To him that full of frustrate words  
is giuen to babble all:  
With silence answere his requests,  
else answere very small.

*Seneca.* Indeuoure to adorne thy state  
and bewtisye thy life,  
And to adioyne vnto thy selfe  
a good and honest wise.

*Seneca.* If thou wouldst truly be beloude  
then must thou vse thy payne,  
To loue as thou dost wish oꝝ craue  
to be beloude agayne.

*Seneca.* It is thy part so to foꝛethinke  
and haue so good respect,  
That nothing passe but thou shouldst  
thereof the full effect. (know

*Pompey.* If thou pretende to promise ought,  
pretende likewise to pay  
The same which thou dost grant in haile  
without

without a further stay.

Pleade not against the perfect case  
which iustice doth uphold,  
But in the matter which is right  
to pleade and speake be bolde.

*Marcus  
Anrelmus*

Indye thy selfe to labors vse,  
though motion do rebell,  
That thou maist better it forbear,  
when motion doth compell.

*Diogenes*

Boast not thy selfe of none of thine  
but that which is thine owne,  
Least after bragging, thy defame  
and blame as much be blowne.

*Marcus  
Anrelmus*

Behaue thy selfe in gentle soyt  
and curtellie retaine,  
And favour, loue and good report  
shalbe thy proper gaine.

*Diogenes*

If it would graue thee to receive  
rebuke or any shame,  
Thou must vildaine to do the deedes  
that do deserue the same.

*Chilon*

For two especiall causes thou

*Chilon*

is.

mayst

## The Closet

*Dioge.*

If thou wouldst be a happy wight,  
a good and vertuous man,  
Be not a boulder which rejects  
the flower, and keeps the bran.

*Dioge.*

To him that full of frustrate words  
is giuen to babble all:  
With silence answer his requests,  
else answer very small.

*Seneca.*

Indeuoure to adorne thy state  
and bewtifye thy life,  
And to adioyne vnto thy selfe  
a good and honest wife.

*Seneca.*

If thou wouldst truly be beloude  
then must thou vse thy payne,  
To loue as thou dost wish or craue  
to be beloude agayne.

*Seneca.*

It is thy part so to forethinke  
and haue so good respect,  
That nothing passe but thou shouldst  
thereof the full effect. (know

*Pompey.*

If thou pretende to promise ought,  
pretende likewise to pay  
The same which thou dost grant in baile  
without



without a further stay.

Pleade not against the perfect case  
which iustice doth uphold,  
But in the matter which is right  
to pleade and speake be bolde.

*Marcus  
Aurelius.*

Inbze thy selfe to labors vse,  
though motion do rebell,  
What thou maist better it forbeare,  
when motion doth compell.

*Diogenes.*

Boast not thy selfe of none of thine  
but that which is thine owne,  
Least after bragging, thy defame  
and blame as much be blowne.

*Marcus  
Aurelius.*

Behaue thy selfe in gentle soyt  
and curtesie retaine,  
And favour, loue and good report  
shalbe thy proper gaine.

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rebuke or any shame,  
Thou must vildaine to do the deedes  
that do deserue the same.

*Chilon.*

For two especiall causes thou

*Chilon.*

th.

mayst

## The Closet

mayst well be holde to sweare,  
For to discharge thy selfe of blame  
if thou vngiltie beare  
The same, and likewise to prevent  
the dangers may ensue  
vnto thy friends, on good intent  
his profits to renewe.  
But for the purchase of thy welth  
or heapes of earthly store,  
Thou oughtest neuer for to bothe  
or once to sweare therfore.

*Chilon.* Desire rather to be cleane  
than gorgeous in attyre,  
For neede more better than excess  
contents a wike desire.

*Marcus  
Anreli.* Lowe wisely to thy selfe and well  
betwae of thine estate,  
Least youth prouoke thee to be proude  
or scoornefull in thy fate.

*Alex. Sc-  
nerus.* Put rather trust and confidence  
in wisdomes than in wealth,  
Or in vncertaine fortunes chauce  
which daily changeth healt,  
And rather seeke to get renowne  
in vertue, vsing paine,

Tham

When in the great abuse, which seeks  
by welth to get a gains.

If thou soz to continue long  
in friendship dost desire,

*Chilon.*

Thou must sozbeare thy friend in rage  
when he is moued to pze.

Thou must determine so to guide  
thy life, and it to leade,  
As euery night thou dost suppose  
a graue to be thy bed.

*Arfacides.*

¶ Or thus.

Thou must determine so to liue  
and thez soz to bebaue,  
As euery night thou dost suppose  
a bed to be thy graue.

*Arfacides.*

It is thy duty so to guide  
thy selfe in euery thing,

*Arfacides.*

That al thy desires may serue thy helth  
and not delites to bying.

For if thou weigh the happie plight  
thy nature doth adorne,

Thou shalt perceiue how fowd excelle  
thy nature seemes to scozne.

But how, it measure doth esteeme  
which neither dother suppress

*Cicero.*

*B. y.*

*Thy*

## The Closet

Thy natures health he maintenance  
but scoznes as much excess.  
If therefore thou wouldst saine preserve  
thy selfe, and keepe thee cleane;  
Thou must in deuoure for to get  
in enery thing the incane.

*Cicero.*

When thou beginnest any thing  
remember in thy bwayne  
That death may visite thee before  
the ende thou canst attaine.

FINIS.





# A Pithy and pleasant description of the

abuses and vanities of  
the worlde.

If man through wisdom would  
himselfe & weigh his state, (peruse  
And ponder wisely the abuse  
that ouerthrowes his fate:

*Salust.*

And vnderstand the lothsome cares  
conceined in this life,

And know the cause of all his woes  
and motion of such streife:

And marke the tickle tract of time,  
and learne the rewtfull rase

Of mortall nature, which abhorres  
the skill of mortall case:

His perfect sense considering thus  
perusing these with payne,

Should well perceiue and so confesse  
that enery thing were vayne.

For euery mortall man and thing  
is like the withering grasse,

And all things frustrate by kind  
do passe and do repasse.

By. The

## The Closet

The heauens by course vpon their poles  
reholue in circle rounde,

And charme their dewties to distill  
the same vpon the ground,

*Sibilla.*

And all things laboꝝ in likewise  
the which it doth containe,

And yet their laboꝝ frustrate is  
and travels be in vaine.

So likewise Titans ramping races  
perseuers thzough the skyes,

And thzough the burning Zones doth  
e thzough the Zodiacke hies (course

*Salomon.*

And daily trafficks to the West  
and turnes to East againe,

And travels thus foꝝ mortals sake  
yet is it all in vaine.

And silver Phebus partes the darke  
and lendeth holefome light,

(And Titan couered) then displays  
hir selfe in pitchy night,

And so by kinde and natures craft  
hir walking doth maintaine,

To eche mans sight foꝝ ech mans welch  
yet is this same as vaine.

*Salomon.*

The winde disperse their blastring  
and scatter them about, (bzeathes

Extending aire and elements  
and euery place thzoughout,

And

And course from North to South, and so  
 from euery part with paine,  
 And yet the same and all things else  
 is frustrate and in vaine,  
 And hoary Boreas fiercely blowes  
 his colde congeling blast,  
 And Zephirus with gentle breath  
 dissolues the same as fast,  
 And with a bydle holdeth frost  
 and burning doth refraine,  
 Yet is the same a frustrate toyle  
 and laboꝝ spent in vaine,  
 And in the like recourse by kind  
 the elements beare sway,  
 The which on fire, on aire, and earth,  
 and moysture take their stay.  
 And rule the natures of the man  
 and do dispose his helth,  
 By sundry meanes and secrete wayes  
 in working of his welth.  
 And when as Titan hath done by  
 of euery filthy lake,  
 These purge the same, and euery filthy  
 and humoꝝ cleanly make,  
 And then in season sends it downe  
 in pleasant holtsome betwe,  
 And lay the sappe vpon the earth  
 that eche thing may renewe.

*Salomon.*

*Plinius.*

## The Closer

*Iesus Sy-  
rach.*

And so these silver drops distill  
the earth for to sustaine,  
And yet it is but frustrate sonda  
and most exceeding vaine.  
For all such things for most fall blis  
their trauels do pretende,  
And therefore all is more abuse  
and serues to fruitlesse ende.  
The earth it selfe with all his frutes  
his profite and his gaine,  
Is also fond and more abuse  
and most exceeding vaine.  
The soiles & fieldes with pleasant beeto  
and greenish coates yelade,  
Their fertile floures and sappy plants  
displayde through natures trade,  
And with odiferous vertues yelde  
their sentes to euery baine,  
For to reioyce each panting heart  
and yet the same in vaine.  
The wholesome blossomes once through  
the fruits to follow fast,  
And euery tree with plenteous bore  
deliuers by his taste,  
And euery seede doth yelde his profe  
and so doth euery graine,  
And yet these labors are but sonda  
and trauels spent in vaine.

The



The secrete hidde golden gubbes  
 which lie in deepe of ground,  
 By mans deuise are delued by  
 and wisdom well are founde,  
 The which he reapeh for his ble  
 and takeh for a gaine,  
 And yet the same is more abuse  
 and most exceeding baine. *Salomon.*  
 For all things flourish for a time  
 and fade againe in hast,  
 And every mortall thing by kind  
 is subiect vnto wast,  
 And as they come they fade away,  
 and as they fade they come, *Marcus*  
 One standes, another doth decay, *Aureli.*  
 another fills the roome, *Iesus Sy-*  
*rach.*  
 Eche thing that hath bene is againe, *Iesus Sy-*  
 and this is also true, *rach.*  
 That whatsoeuer is, shal be, *Pirbago.*  
 for nothing can be new,  
 And every case is thoroughly trust  
 with hazard, losse, and paine,  
 And therfore all is great abuse  
 and euery thing is vaine.  
 The world is full of drowsy dreames,  
 of feares and tickle ioyes,  
 Of bitter baytes, of thost delights *Plato.*  
 perwired with annoyes,

## The Closet

Of much mishaps o; sickle falles  
of foolish hasty fame,

*Hermes.* Of endlesse trauell, of despise,  
of neede, rebuke, and shame,

*1. John. 5.* Of sinne, of mischiese, and of vice,  
and nought it doth containe,

*Pisbago.* But mortall is and hath an end  
and therefore all is vaine.

And man both liue and vse his toyle  
and moyleth soye with care,

*Archilam.* And still deuise with his witte  
to work his owne good fare,

And seeks with trouble how to get  
the goodes of woolloly gaine,

And yet by death forgoeth all  
which thing is very bayne,

And so the state of euery man  
is bound for to sustayne,

And therefore all is mere abuse  
and most exceeding bayne,

*Archilam.* For each thing mortall standes in neede  
or else in sickle toy,

Or else in hazard or in feare  
or else in great annoy,

And each thing hath vncertaine state  
whereon it doth depend,

*Socrates.* And therefore all is mere abuse  
and serues to no good end,

Both

Both high, and low, and rich, and poore,  
 as also great and small,  
 To hazards, troubles, losse, and woe,  
 they be addicted all:  
 And every state and each degree  
 is subiect vnto paine,  
 And therefore all is mere abuse  
 and most exceeding bayne.  
 The prince whome most men do repute  
 to line in happy day,  
 Is most subiect to troubles yoke  
 and subiect to decay:  
 Whose wittes not only frownsed are  
 in doutfuly dumpeish cares,  
 By waighty charge the which himselfe  
 vpon his shoulders beares,  
 But also is dismayed by feare  
 of open foes despight,  
 And also of the priue foe  
 which worketh out of sight  
 And is suppressed by the force  
 of fortunes tickle whele  
 Which cannot stand, but staggering still  
 vnstedily doth reele.  
 And as his case is most aduantage  
 so most subiect to call  
 (Of fortune) which when fortune failes  
 attaines to greatest fall.

*Marcus  
 Aureli.*

## The Closet

For as his members many be  
whereon his state doth stay,  
The greater likewise be the harmes  
that worke his owne decay.  
And thus he liues in trauell, payne  
in feare and sickle ioy,  
In doubt and hazard of his welth  
but certayne of annoy.  
And if it chaunce that sauoure do  
befrend his happy fate,  
That neuer mischiefe do suppress  
the glozy of his state,  
Yet notwithstanding such his ioyes  
his welth and his renoune;  
By death are finished in due  
and cleane suppression.  
And then of all his glozy, nought  
thereof he doth retayne,  
And therefore such his state is fond  
and most exceeding payne.  
For though he were of greater welth  
than Midas miser be,  
By power than Alexander great  
by any meanes could be,  
And though he could devise to liue  
with such an idle hart,  
That both from tedious toyes and  
his fancy could depart: (thoughts  
And

Salomon.



And neither trouble nor annoy  
his diet could diseale,  
But that his humoure should receiue  
the things his stomacke please,  
And weare of purest gold with stones  
of passing precious kinde,  
Such costly robes as nere the like  
no mortall man can find,  
And treade as subiect vnder soote  
the scepter and the crowne,  
Of euery nation vnder heauen  
suppressing all things downe,  
And did an Epicurish life  
with all delights sustayne,  
Yet were his state vncertaine still  
and most exceeding vaine.  
Each ruler likewise vnder him  
which beareth rule and sway,  
For all his rule is rul'd himselve  
by ruine and decay,  
And though with noblenesse of birth  
his state be set alofte,  
And though his bones be rested wel  
vpon his pillow softe,  
And though with dainty fare his mouth  
is satisfied with tast,  
And mirth delights his senses wel:  
yet all these things do wast,

*Salomon.*

## The Closet

By sinking sorrow which apares  
his great considering hart,  
By painfull toyling how to deals  
and execute his part :

The which as well doth weaken witts  
as also troubleth bzayne,  
And therefore all his rule is fonde  
and also very vaine.

For he doth live in no such state  
so certaine or so sure,

That he in maintenance of ease  
or welth shall still endure,

*Salomon.* But all his pleasure still is mixt  
with pensiveness and payne,

And care and perill of his case  
which thing is very bayne.

Since therefore thus the lofty states  
of earthly tedious race,

Be so subdued to casualties  
and yeksome painfull case,

How much the more is simple soyt  
opprest with further woes,

When thraldomes pester and his yoke  
is bent so much to those?

Agree therefore with open throte  
with me for to complayne :

And say that all things is abuse  
and every thing is bayne.

And

And marke from best to the least  
and note with busy cure :  
Although canst be to one thing in earth  
is stable firme and sure :

*Marcus  
Aurelius.*

But all things be addit to waste  
and each thing to decay,  
And there is nothing in the worlde  
but it doth weare away :

And yet in life and being, be  
the subiects all to payne,  
And therefore all is mere abuse  
and euery thing is vayne.

And in our life no life doth liue  
so much at certaine ease  
That it can satisfie the hart  
or stomacke thoroughly please.

Bycause that euery life to cares  
is bound, and euery state

*Plato.*

To trauels, hazards, losse and feare,  
and yoked to wauering fate.

The noble captayne whose renowne  
is haughtily displayde,

Through martiall feates which well de,  
no praise to be delayde : (serue

Though that in glorious plight he spends  
his dayes in happy time,

When forcing cause of manly prouise  
espyndeth not in prime:

*Pet*

## The Closet

Yet after pleasant easie tide  
and weather cleane end faire,  
When tempestes rage and stormes be  
and mistie is the aire,  
His easie state from great delight  
is turnde to greatest paine:  
Respect therfore and see of right  
if eche thing be not vaine,  
Can pleasure moze thy stomake please  
oz gaine thy fantasie feede,  
Of earthly stozz, than get renowne  
thzough manly martiall deede:  
Or is there any thing oz things  
so pleasant to the life  
Of man as fame: oz any case  
moze greivous than is strife:  
If not, beholde and ponder well  
the captaines tickle trade,  
The which to both these tickle things  
is most a subiect made.  
Now lifted vp and much aduanc't  
thzough wo:thy his renowne,  
Now by reproze oz great reproch  
as much suppressed downe:  
Now at his ease when as his hart  
is pleased thzough repast,  
Now at his peller when with smart  
he feelles his foze to wast,

Now



Now in a certaine sure estate  
deuoyde of euery care,  
And now in hazard and in flight  
abounding all in feare:  
Now in suffisance of his stroze  
and maintenance of welth,  
Now therow downe in depe dispaire  
diminishing his health:  
Now preaching pleasantly to those  
which gratifie his paine,  
Now dealing rudely with his foes  
which yelde the like againe:  
Now flourishing with semely betw  
and comely bzaue and trimme,  
Now mangled, torne, and all disperst  
in euery part and limme:  
Now bearing life when healthfull say  
his lustie senses shielde,  
Now like a beast bereft of breath  
remaining in the fielde:  
And now of all his race and course  
what profite doth remaine,  
Of his toyles and labors all  
what thing doth he retaine?  
Himselfe is dead, and saith no moze,  
and strikes no moze his foe,  
And can not shew the reason why  
or cause that he doth so.

A,

And

## The Closet

And all the substance that his care  
bath reaped in his dayes,  
He leanes behind him to his heire  
the which as fast decayes,  
And all the pleasure that himselfe  
bath gained of his fame,  
Is also dead, and no man knowes  
where he may seeke the same:  
And if perchance through actuell deedes  
he vled in time past,  
He after death receiues renowne,  
what is it but a blast?  
And yet to him no pleasure is  
nor profite, nor a gaine,  
And therfore see how his estate  
is most exceeding vaine.  
The ventrous marchant whose degree  
is maintaine by his toyle,  
And doth deuise and labors harde  
and trafficks enery soyle,  
And learneth this, and knoweth that,  
and yet is still to seeke,  
What is his trauell but a paine  
which still doth come to weake?  
Is labor sweetnesse, or the toyle  
that makes the sweatie baine,  
Pay it by right accounted be  
a profite or a gaine?

If not, peruse and ponder well  
the marchants tickle state,  
Whose welth is guided by the fraude  
of fortunes sickle fate:  
With great aboundance of his woes  
and anguish of his minde,  
He seekes, and at the last doth get  
the things which he would finde,  
He doth prouide by good forescast  
and seekes with earnest paine,  
To purchase credite, which well got  
he cares for to maintaine,  
And leernes to know of enery warre  
the certaine easiest price,  
And then doth warily pursue  
to follow his deuise,  
He byeth wisely with his wit,  
and maketh nere accompt  
Of eche expence which followes, then  
what profite will amount,  
And then with diligent aduice  
according to the same,  
With expedition to the effect  
his matters he doth frame,  
He wayes the thing, the time and place  
wherto he meanes to send,  
And these considred, followes more  
and farther doth extend,

## The Closet

He bargaines with the sailer then  
in seeking his resort,  
How that with diligence his goodes  
the sayler will transpourt:  
And after some accustomed talks  
he shortly doth agree,  
And then againe peruseth all  
how euery thing will be.  
Whis done, he packeth vp his wares  
and euery thing in hast,  
But so that still he viewes that nought  
be framed vnto wast,  
And shippeth it with busy care  
and lokeeth to the sayle  
And tacklings, seing all things sure  
that nought in neede may fayle,  
And for his owne and proper vse  
such things he doth prouide,  
That nothing needefull is should wante  
or lacking be espide.  
And then when all things finisht be  
and ech thing well assinde,  
He carries for a prosperous tide,  
and for a luckie winde,  
The which by chance, or else in time  
alot vnto his pray,  
And then with speede and warie wittes  
they hoyle and packe away:

And



And then by course the waues arise  
and boystrous blasts do blow,  
And stormes do rage the ship above  
and eke the ship belowe,  
And beates the hatches, and by force,  
do breake the steady masse,  
And teares the sayles, and ouerwhelms  
the vessell at the last,  
And then the raging ramping seas,  
so fierly do abound  
That shippe, and mā, and goodes and all,  
are turned to the ground.  
This is the end of all his toyle,  
this is his only gaine;  
Consider therefore of the same,  
and say that all is vaine.  
And if that fortune sauaire so  
this same his ruthfull case,  
That it do graunt the silly wretch  
such casualties to passe  
And after heauy shipwracks, brings  
by changes of the ayre  
His fearfull hart to good reliefe,  
abandoning despaire,  
And after long expected time  
doth harbour him at last,  
Deniue of feare in haue[n] sure  
which yelds him more repast;

## The Closet

Yet notwithstanding betw the ende,  
of all his toyle and paine,  
And thou shalt see, and say that he  
and euery thing is vaine.  
By former trauell he hath past  
the pikes, and scapt great cares,  
And banquished the force of waues,  
and now deuoyde of feares,  
He is arriued at the port  
which well doth please his minde,  
Wheras he doth deuise againe  
his profite how to finde,  
And there with diligence provides  
and wittily prepares  
By craftie meanes for strangers sight  
to lay his subtil snare,  
And with his care he purgeth cleane  
the wacke his gods sustaine  
Upon the seas by great mischance  
when he him selfe was paynde,  
This done, unlading such his wares  
by credite he doth get,  
Aroume or warehouse wher he works  
the triall of his feate,  
And wisely ording all such things  
according to the skill  
Of marchants secreete knowledge, then  
he makes his witte and will,

By wary blage and aduise  
of cunning, to allure  
His marchantes, so that at the last  
he therby doth procure  
The happy sale of all his goods  
according to desire,  
And then this done he thinks againe  
how homeward to retire,  
How know thus far the wretch hath  
& moyle with careful pain (wrought  
And now to rage of cruell seas  
he yeldes himselfe againe,  
And marke the misery of this  
wherto it doth extende,  
And thou shalt see the great abuse  
which serues to fruitlesse ende,  
He did begin his voyage first  
with travell, feare and doubt,  
And as he feared every thing  
is painfully salne out,  
He endeth likewise with the same,  
and yet for all his toyle,  
He hath least part of that wherein  
he viced thus to moyle:  
Suppose of this, indge of this grieve,  
and ponder of this paine,  
How man shal toyle & moyle with care  
and feare, and reape no gaine:

L. iij.

And

## The Closet

And well perusing, thou maist see  
that all the world is bent,  
To such unhappy toyling state  
which is as vaine spent.  
But passe not thus the tickle state  
of marchants frustrate race,  
But thorowly peruse the same  
considring of his case,  
That thou maist fully see and thinke  
and deeme of all his paine,  
And therby know and vnderstande  
his state to be most vaine.  
As first with care he did provide  
and then did scape annoy,  
And then againe did vse his care,  
so now he leaues his toy,  
And to the raging seas retournes  
which troubles stomake toze  
Bicause he enters perills where  
his heart was best before:  
And yet occasion moueth so  
and cause doth so constrainne,  
That needes of force vnto the same  
he must retorne againe.  
Now note that he as likely is  
with all his stoz and goods,  
For to remaine in deepe of seas  
inuironde of the floods,



As by good chance the wished port  
 With safetie to arriue,  
 Whereas his hart with moze of ease  
 May purpose for to thine:  
 Yet notwithstanding though he haue  
 The full of his desire,  
 So much that fante may not craue  
 Nor stomake moze require,  
 And though he bring of happie stoz  
 Sufficient to extend  
 For maintenance of him and his,  
 Yet helve the frustrate end,  
 He long hath bin at easies state  
 And at vnquiet stay,  
 For filthie lucre, which as brasse  
 Or durt doth weare alway,  
 And hath escaped dangers great  
 And perils with much feare,  
 And now at last with ioyfull heart  
 He is appoched where,  
 He hopes to liue at better ease  
 And to receiue reliefe,  
 And yet it turnes to his disease  
 And most vnto his griefe,  
 For shortly after, life departs  
 From this unhappie man,  
 And he inwapped in the grounde,  
 Of gaine or pleasure than

## The Closet

What doth he reape, though he with  
haue traueled for the same, (care  
Which often times when he is dead  
doth worke his latter shame:  
Learne therefore, see, peruse, thinke,  
and the thou shalt well know, (Iudge  
The full effect of marchants case  
and matter which I shewe:  
To day possessing welth and store,  
to morrow worne away,  
His goodes and riches all are lost,  
he brought vnto decay:  
To day in estimation great,  
to morrow very small:  
The next day lesser than before,  
the next day lesling all:  
Sometime abounding in his ioyes,  
and sometime drownd in care:  
Sometime in happy lucky state,  
sometime in moynesfull fare:  
Sometime at ease, sometime at payne,  
sometime in quiet place:  
Sometime at losse, sometime at gayne,  
sometime at perillous case,  
And thus his state vncertaine is  
and neuer hath a stay:  
But as it is addit to ioyes,  
so likewise to decay.

And

And he therefore in such his state  
can nought at all preuaile,  
But with his state doth rise aloft  
and fall when it doth fayle.  
Agree therefore with open throte  
with me for to complaine,  
And say that all things is abuse  
and enerything is bayne,  
As well the man indeuote with welth  
as banuced by renoune,  
As also he that both by fate  
is raisd and pressed downe.  
And likewise he who by his toyle  
or trauell doth pursue,  
To purchase store, or to his life  
a profite to renewe.  
And now consider of degree  
which beares a lower sayle,  
If that the same be not addit  
as sobainly to faile.  
That by perusing of the same  
though lowest and the least,  
Thou maist discerne it for a state  
though bayne, yet most at rest.  
And thinke vpon the man who liues  
by laboure of his hands,  
With whome no profite nor encrease  
nor gayne nor comfort stantis:

Except

## The Closer

Except he get it by the sweate  
of browes, or earnest payne  
Of bodie's force which still applies  
his living to sustayne.  
He beates, he breakes, he batters bowes,  
he wrietheth, and he bends,  
He digges, he delues, and to his toyle  
his labour still extends,  
And neuer ceaseth all his life  
to moyle with all his strength,  
Till soule despoymed tedious age  
or death approach at length:  
And yet a common thing it is  
for man in youth to plie  
his paine and labour, and in age  
in wretchednesse to die  
Vie to therefore from the top to toe  
of every such degree,  
And wisely ponder of the same,  
and thou shalt plainly see  
That in conclusion each and all  
is bent to care and paine,  
And yet both tend to no good end,  
but frustrate and in vayne  
Of painfull liuers who both liue  
(permixt with tickle ioy)  
And yet in travell and in losse  
and diuers much annoy)



More better than the simple man  
whose race and vitall scope,  
Doth both depend on welth and woes  
and feare and sickle hope:  
And yet receiues the naturall bfe  
and kindly happy welth,  
Which doth procede from fertile earth  
maintaining manky health.  
In winter he adorne the ground  
and sowes in meetest time,  
And after seedes esprindeth forth  
he purgeth them in prime.  
And all these things he gladly doth  
and with a ioyfull hart,  
Because that hope his fancy telles  
he shall receiue his parte.  
And then in sommer doth procede  
from earth his hoped gaine:  
The which enioyes his doubtfull sense  
and doth relente the paine  
The which his stomacke did forbear  
with doubtfulness befoze:  
And so by fate and fortune good  
he heareth by his store,  
And in a season doth procure  
to him such great encrease,  
By former labour, that at length  
he doth agree to cease

From

## The Closet

From moyling, and determines now  
to liue in happy rest:  
But marke how fond is his estate  
when he doth iudge it best.  
The myser is compeld to leaue  
by death his pleasures all,  
And other flourish in the same  
when he hath got the fall.  
And this is most a beryng grieve  
which woꝝholings do retayne,  
And therefore all is mere abuse  
and euery thing is vaine.  
Foꝝ euery man that liues in earth  
doth liue in carpe and care  
To reape the wealth of earthly store,  
and hardly to prepare  
Such benefites as may suffice  
the stay of his estate,  
And doth sustayne misfortunes great  
by frowning froward fate:  
And yet it is not foꝝ him selfe  
to vse oꝝ to enioy,  
But foꝝ another, which retelues  
the same without annoy.  
And thus the profite is not his  
but his is still the payne,  
And other men do reape the welth  
which thing is very vaine.

If therefore this thou do peruse,  
and weigh the ample tract  
Of each estates effect, and thinks  
how each thing is compact.  
And from the highest to the least  
thou ponder in thy hart,  
And from the simplest to the best  
considering every part:  
Thou shalt perceiue and vnderstand  
that each thing earth containes,  
Which is aduanc't to greatest port,  
is subiect most to paynes:  
And every thing that is the least  
and beareth least of sway,  
Is charged least, and least subiect  
to ruine and decay.  
For still the higher that a thing  
doth stand, the greater fall  
It doth attayne, but lower lesse,  
for lowest least of all.  
And note that nothing in the world  
remaines at better ease,  
Than the degree which kept aloofe  
no fortune can displease.  
For what doth liue in lesse misdoubt  
or hath lesse cause of feares,  
Or most occasion of a stay  
or motion least to teares,  
Than

## The Closet

Than that which ever troden downe  
could neuer rise a hie,  
To know what shal shuld meane, or else  
of pleasure to discry.

*Protege.*

The poorest therfore and the lowest  
estate, and least degree,

What is, and may be so maintayned,  
is most from troubles free;

For it by losses is not vext  
nor cares distempered sore;

Because it is restrainde of that  
which it possesse before;

For trembles not through quaking  
nor is no more opprest, (feared)

But still doth lye at certaine stay  
and one especiall rest,

For is not threatned to decay  
by fortunes frowning cheere;

For death, nor doubt, nor once dispaire  
for ought that can appeere;

For seekes not for to scratch with care  
the heapes of earthly store,

But is contented with his owne  
and doth desire no more;

For feareth not to be depriued  
of that he doth possesse;

For neede not care least any man  
his substance would oppresse;

For



For doth not craue the wanton senses  
of pleasure or delight,  
But is by abstinence inforced  
to liue and deale aright.

And therfore such estate doth both  
himselfe to right subdue,  
And matters most which dutie craves  
it rightly to insue,  
And also least is bent to feele,  
though naturally, the paine  
And trauell of the world, the which  
in euery thing is baine :

*Diogenes*

And therfore thus amongst the midst  
of most all things abuse,  
I finde the poorest state to tend  
to best and wisest vse.  
And yet the wisest and the best  
is but a frustrate paine,  
And therfore all is great abuse  
and euery thing is baine.

*Marcus  
Aurelius*

For what assured ease doth grow  
vnto the wise man more  
Than any other : not a whit  
but as to them before :

For though his wisdom  
may diuers harmes  
by forecasse  
archew,

*Salomon*

Yet notwithstanding do his lets  
as plenteously renew.

## The Closet

What tedious trauell doth he beare  
 his wisdom to attaine,  
 What lothsome dayes doth it import  
 to spend in endlesse paine?  
 And yet when amply he hath got  
 the full of his request,  
 What wretch doth liue at such disease  
 and moze at his unrest?  
 For both his wisdom and his skill  
 especially pretende  
 To bere himselfe, and thus his toyles  
 be spent to frustrate ende:  
 It bringeth cause of great complaints,  
 and motion vnto teares,  
 And sobbes & sighs, & pensiue thoughts,  
 and thus the time it weares,  
 And doth allate vnrestfull tract  
 and lothsonneste of life,  
 And thus doth nosel in the hart  
 such diuers vexing strife.  
 Can there be moze vnease to man  
 when he vneased most  
 Remaines, than thus in harts vnease  
 for to be vext and tost?  
 Or is there moze a misery  
 that worldlings do retaine,  
 Than in the hart or inward partes  
 to ouerflow in paine?

*Marcus*  
*Anreli.*

If not, suppose of wise mens woes,  
 the which ingendred be  
 By wisdoms, who cōplaynes of world  
 the vanities to see,  
 Bewailing greatly to beholde  
 the fondnesse of the same,  
 And workes therof, which onely tend  
 to foolishnesse and shame,  
 And the presumption of the life  
 and nature of the minde,  
 And disposition of the corpe  
 by nature so assignde,  
 And endlesse trauell it forbears  
 vnto a frutelesse ende,  
 And what dispite and iniury  
 it chiefly doth extende,  
 And the annoyous harmes and hurtes  
 the liuing do assayle,  
 And the dispituous cruell foes  
 which in our life p̄uaile,  
 And the incombzances and stoppes  
 that hinder earthly health,  
 As also the vnhappie lettes  
 that hinder heavenly wealth:  
 And last, the mortall ende of man,  
 his ruine and decay,  
 How euery mortall thing by right  
 is bound to weare away.

## The Closet

Salomon.

And the rewards which after death  
approch with ioy or payne,  
Which thing especially doth moue  
the wise man to complayne,  
Thus see how wisdom doth prouoke  
the mind it doth enioy,  
To such vnceasing pensiue thoughts  
which breeds his owne annoy:  
And can not stay but thinke vpon  
his owne vnhappy case,  
Who happy should esteeme himselfe  
if ended were his rase:  
And marke & note if thou mayst vie to  
the wise mans state so free  
from payne or death in any poynt,  
or so deuouide to be  
Of naturall decay, but that  
his state doth fall at last,  
When as his wisdom with himselfe  
is brought to vtter wast:  
And then of all his wisdom nought  
he reapeth for a gayne:  
And yet in life it doth intend  
his trauell and his paine.  
Thus therefore pondzing of the case,  
perusing the effecte,  
How that the wise mans wisdom  
his pleasure to detect,

(James  
And



And can not get no rest of all  
 the trauell he doth vse:  
 He thinks his wisedome only tends  
 himselfe for to abuse.  
 And therefore feele I that the soule  
 doth lye at better ease,  
 And more at rest with quiet state  
 which doth his stomacke please,  
 And better is suffiz'de with all  
 that nature hath assignde  
 Than is the wise man, who complaines  
 of each thing in his mind.  
 For soules be voyde of each suspect,  
 and nother mind decay  
 Of thynges, noz matters weygh, noz  
 of euery matters stay: (thinks  
 And neither ponder of them selues,  
 noz vse their payne to learne  
 Of other matters to discry  
 oz rightly to discearne,  
 But thinks vpon the present thyngs  
 and lets the other passe,  
 And so supposeth of the same,  
 as doth an Oxe, oz Ass,  
 Whose inward partes is neuer best  
 but when at present time  
 It hath occasion, wherevnto  
 capacitie must clyme.

*Salomon.*

## The Closer

For so a foole, determines that  
the which doth appertaine  
vnto his common sustenance  
or present ready gaine,  
But little weieth the cause or case,  
or seeketh to define  
The proue or sense of any thing  
wherto it should encline :  
Andtherfoze since that neither care  
nor anguish do oppresse  
His heart, nor toyle his stomake teare  
in any such distresse,  
And that he liues and doth not moyle  
in body nor in minde,  
But is at rest, his foolish state  
is most at ease I finde.  
What profite moze doth there rebound  
vnto the sparer's paine,  
Than to the spender, who deuoyde  
of cares doth wast his gaine ?  
Euen as the one by wastfull will  
doth begge when all is spent,  
And so doth purchase to himselfe  
the wzacke of such intent,  
So doth the other passe his life  
in sparing of the same,  
The which rebounds vnto him selfe  
for most exceeding shame,

*Cicero.*

Can

Can there be moze a greater grieſe  
o2 terroure to the hart,

Than fo2 a man to b2eake his b2ayne  
to reape his proper ſmart?

Q2 is there moze a painfull thing  
fo2 any man to beare,

Than fo2 to labour fo2 the ſame  
the which ingenders feare?

Q2 is there moze a witneſſe ſharpe  
againſt the dread of mind,

Than when a man againſt himſelfe  
a witneſſe ſeekes to find?

Ao: neither wo2ldly care ne payne  
ne trauell, ne miſdoubt,

Ne loſſe, ne hazard, which by chance  
may diuerſly fall out,

Doth ſo diſtemper wo2ldly harts  
in ſeeking of their gaine,

As the with holding of the ſame  
which they would ſayne retayne.

For after labour long beſto2de,  
and trauell much purſe2de,

And care much uſed, yet in end  
they be againe rene2de.

And though a man haue lined long  
and ſpent his trauell much

For his reuene2wes, yet his heart  
is vexed moze by ſuch:

A.iiij.

Not

## The Closer

Not onely by the wretched care  
that seekes it to encrease,  
And by desire insatiato  
which therin can not cease,  
But also by his owne abuse  
and by the further shame,  
*Cicero.* Which doth by such abuse amount  
to his deserved blame.

What misery is this for man  
to moyle with all his care,  
To get the ease which may suffice  
to worke his owne good care?  
*Plato.* And yet when he hath got at large  
the thing he did desire,  
It should be cause that more and more  
his stomake should require:  
And yet not onely that, but eke  
his state for to abase,  
As also through his owne abuse  
the same for to deface.  
And marke what great ungratefulnes  
is rendred for the store,  
Which he doth leaue to the successe  
of other, though befoze  
He vsde his care and paine so much  
and thou shalt plainly see  
How frustrate, sonde, and very vaine  
his sparing all should be,



For what moze better is it sayde  
of him when he deceast:  
But since the churle could not be filloe  
now shall it be my rest,  
For he though still vncessantly  
did seeke for such a stay,  
Yet when as he possessed it,  
it was his owne decay,  
And therfoze now the miser gone  
bath left against his will,  
The frutes of all his paine to me  
and it shal be my fill,  
Since therfoze thus in this same world  
the man which doth retaine  
The full of worldly wealth, his state  
is so exceeding vaine,  
What may be said of those which liue  
in needefulnesse and want,  
With whom no welth no ease abounds  
but euery thing is scant:  
What may it now be thought of him  
which all hath spent away,  
And by deserted wilfulnesse  
is salne vnto decay:  
So moze but briezly to conclude  
he reapes deserued paine,  
And therfoze all is mere abuse,  
and euery thing is vaine,

## The Closer

For so the world is diuersly  
tormented with his owne,  
And all the trauels of the life  
are sundry wayes knowne.  
Some by their high estate are vext,  
and some for want of wealth,  
Some by presumption which they vse,  
and some through lacke of health:  
Some by their greedy appetite  
which neuer hath his fill,  
Some by the gnawing woyme in minde,  
some by their wanton will:  
Some by the losse of their delight,  
some by frequented vse,  
Some by superfluous pleasures fond,  
some by their owne abuse:  
Some by their fancy, some by feare,  
some by compelled payne,  
Some by the tickle ioyes of fate,  
some by their wilfull bzayne.  
And thus the world is full of griefes  
which euery man doth beare,  
Though some in this and some in that  
their tedious times do weare.  
One trauels farre with doubt and payne  
in dangers and annoy,  
And grieve, and anguish of his mind  
a profite to enioy.

Another

Another in his native soyle  
 tormented is as much,  
 And liues in trembling feare and toyle  
 though not in cases such.  
 For euery thing, and each estate,  
 though that a little space  
 It may attayne to little ioyes  
 surmounted in his place,  
 Yet if thou marke, it nere ascends  
 so lofty or so hye,  
 But at the last it doth descend  
 and fall as lowe thereby.  
 What man can compass so to reach  
 the full of worlds delighte,  
 But that his case is diuers wayes  
 inclined to despight?  
 Or who can so deuise to gaine  
 himselfe to high renowne,  
 But that occasion may suppress  
 and ouerwhelme it downe?  
 Or who can comprehend so much  
 experience of his time,  
 But that as long as life doth last  
 he is a slaue to crime?  
 No man can brydle so the world  
 nor worldlinesse refrayne,  
 But still the world infecteth all  
 and each thing puts to payne.

*Esayas.**Salomon.**Iesus Sy-  
rach.**And*

## The Closet

And therefore with a lothsome hart  
I forced am to say  
That euery thing is vayne, bycause  
it comes to vaine decay.  
What pleasure more doth he attayne  
that hath the chiefe of all  
The pleasures which the world contains  
and hath at last a fall,  
Than he which neuer could discern  
what such delights should meane  
But is from such abusions kind  
by force excluded cleane?  
Doth golde adorne the sprite of man  
or bewtifie the minde,  
Or is there grace by worldly wealth  
into the soule assignde?  
Or is the raging lust restrainde  
by heapes of earthly store?  
No, no, but wickednesse and crime  
is thereby moued more.  
For earthly treasure is the bagge  
which vices doth maintaine:  
And vice is that same very thing  
which maketh all things vayne.  
Who therefore gladly would receiue  
the happy life and time,  
Must in his mortall race auoide  
the motions vnto crime.

Regar.



Regarding each thing in this vale  
as I haue sayd befoze,  
To be but frustrate, vayne, and sonde,  
no better noz no moze.  
For mortall trace a passage is  
vnto another life,  
Which is not mortall but denoyde  
of folish mortall strife:  
And therfore he that willingly  
would other life attayne,  
Must seeke for to refozme this life,  
bycause it is but vayne.

FINIS.

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